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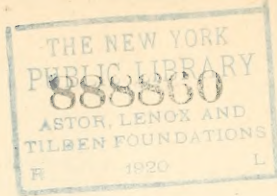
GEORGIA EDITION

A. B. CALDWELL

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ATLANTA, GEORGIA



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PREFACE

This first volume of *The History of the American Negro and His Institutions*, Georgia Edition, is not complete and exhaustive. It is merely a beginning and is offered to the public with the hope that it may prove of genuine interest and helpfulness, especially to those ten million American citizens who have more or less of African blood, and whom we know as Negroes. They are a very vital part of our civic life; and coming out of generations of slavery, which was itself preceded by a long period of mental and moral darkness, they have during their first half century as free American citizens undergone changes and developments of which comparatively little is known except in the most fragmentary way, even by their closest white neighbors; and the Negroes themselves have had no means of acquiring any comprehensive knowledge of the achievements of their race. There has heretofore been no publication covering this field in a large way, though it is one of vital concern to the whole American nation in general and the Negroes in particular, and affords much material of the most thrilling interest to the student of human nature and of human history. It is a story of heroic struggle crowned with noble achievement. Perhaps no other phase of American life presents as much fine story-material as does the experience of the American Negro since Emancipation.

It is true that, daily and hourly, the press of the country grinds out matter of one kind or another pertaining to the Negro. Much of this is characterized by shallowness and levity, and deals in an exaggerated way with their crimes and foibles; while that which deals with the achievements and accomplishments of the better and more successful element of the race passes almost unrecorded and without notice.

We are not unmindful that there have appeared from time to time important publications from the hands of capable writers which are true to life and of incalculable value; but they touch only here and there the broader field which in this work we are endeavoring to cover with some thoroughness.

We undertake to tell in the biographical department of in-

dividual struggles and triumphs, as the most tangible, concrete examples of their life and work. These biographies are written from an appreciative point of view. Our effort has not been to criticise nor to find fault. Rather it has been our effort to find what is worthy and what is best, and by sympathetic treatment make a work which will be a source of helpful inspiration to the present and succeeding generations. At the same time truth has been prized more highly than a good story, and the biographies have been made as accurate and as true to life as possible. It is not improbable that here and there errors may have crept in, and we cannot vouch for the entire correctness of every statement where we are dependent upon others for facts. Nor do we expect every one to agree with all we say, since different men see things differently. We do believe, however, that with the care that has been exercised in the preparation of this volume, we have approached near enough to accuracy to make the work one of real value and creditable to all who are identified with it.

As the title indicates, it is contemplated that the completed work will cover the entire American field in all its important phases, one or more volumes being devoted to each state where there is sufficient Negro population to warrant it, and the other states being grouped. We have endeavored to set a high standard in this, the first (Georgia) volume.

We wish to tender our most cordial thanks to that long list of colored men and women, too numerous to mention here by name, who by their hearty co-operation have made it possible to build a work of this character.

THE PUBLISHER.

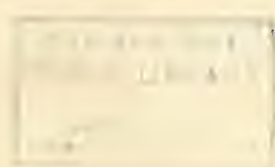
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J. S. Flipper

JOSEPH SIMEON FLIPPER

IT is given to the world in any race or any generation to have only a limited number of those men who by reason of their extraordinary force of character and superior ability stand out like mountain peaks, towering above their fellows, and wield a commanding influence over many thousands. The Negro race in America is not without such men, and perhaps a larger number of them than most men have imagined; and among them is Bishop Joseph Simeon Flipper, D. D., LL. D., of Atlanta, Ga.

We do not mean by this men of mere pretense and bombast and assumed superiority, from which our subject is as free as can be imagined, and which only serves to belittle great men and make small men ridiculous. In fact, the Bishop's consciousness of his own lofty and unselfish motives and unimpeachable integrity, and the physical and mental powers with which he is endowed, backed by a sense of Divine support, make him one of the most utterly independent characters of whom we have any knowledge, irrespective of racial or other considerations.

Our subject is a native of Atlanta, Ga., where he was born Feb. 22, 1859, being second among the five sons of Festus Flipper, Sr., and his wife Isabella (Buckhalter) Flipper. His father was a shoemaker.

Joseph obtained his first schooling in the old Bethel A. M. E. Church, on Jenkins street, in Atlanta, under the auspices of the American Missionary Association. When later the Storrs School was built on Houston street, he entered that and finished the course of studies there, and was among the first students to enter Atlanta University in 1869. Here he had reached the junior year in 1876. On the 9th of July, 1876, he left Atlanta and taught a public school term in Thomaston, Upson county, during which time his parents moved to Thomasville. After the close of his school term at Thomaston and a few months spent in Macon in 1877, he proceeded to his parents' home at

Thomasville, where he arrived March 29, 1877, and began teaching his second school at a point twelve miles out from that place. It was here that he was converted and joined the A. M. E. Church, under the pastoral charge of Rev. S. W. Drayton. He was elected Captain of a company of the State Militia known as the Thomasville Independents, and received his commission from Governor Alfred H. Colquitt, in 1879. During that year he taught a school at Grooverville, Ga., where he was licensed as an exhorter and local preacher, and was recommended to the Annual Conference of the A. M. E. Church for admission, and was admitted into the Conference when it convened the next year, 1880, at Americus, under the presidency of Bishop Jabez P. Campbell. His first appointment was to the pastoral charge of Grooverville circuit, in Brooks county, from which he had been recommended to the Conference. He again taught a term of the public school here, and later, for the first and only time in his life, became a candidate for public office. Mr. Flipper was an ardent Republican. The Democrats were in the majority in the county, but had become divided, so that there seemed a chance of Republican success, and as no one else would offer, and he regarded the absence of a candidate a reflection on his party, he entered the race for the Legislature two weeks before the election, and was defeated by about two hundred votes. In 1881, he was appointed by Bishop Dickerson to the pastoral charge of Boston circuit, Thomas county, where he again taught the public school. In 1882 the Georgia Annual Conference met at Thomasville, and Mr. Flipper was elected secretary of that body, and was highly complimented for his efficiency by Dr. J. O. A. Clark, of the M. E. Church, South. At this Conference Mr. Flipper was appointed to the pastoral charge of Darien station and was elected a trustee of Morris Brown College. At the next session of the Conference, he was transferred from the Georgia Conference to the Macon (Georgia) Conference, which was organized at that time. The first session of this new Conference was held at Sandersville, and Mr. Flipper was chosen reporter for the Conference. At the close of the session he was sent back

to the Georgia Conference to Poplar Springs and Cook's Chapel circuit, to be transferred to Nashville, Tenn., but gave the appointment back and did not go. He returned to Darien, where upon invitation, he delivered an oration on the court-house square, presenting a beautiful silk flag to the Darien Volunteer Guards. He then removed to Thomasville and engaged in teaching school in 1883 at Cairo and Whigham. In 1884 he attended the Conference at Valdosta, and was assigned to Bethel A. M. E. Church at Quitman, to which he was re-appointed the following year. This church earnestly desired that he be returned for a third year; but Bishop James A. Shorter transferred him to the North Georgia Conference and stationed him at Bethel A. M. E. Church, Atlanta, so that after ten years' absence from the city of his birth and education, he was returned there to the largest church of his connection in the city and State, and of which church his own mother was a member. It was here that one of the incidents occurred that serve to illustrate his independent spirit. It had been the custom of Bethel church to welcome its new pastors by a "house-warming" and pound party which, being largely attended by the members and friends of the flock, provided many small donations for the beginning of the pastor's house-keeping. On this occasion, with the coming of so able and so popular a pastor, the custom was observed with perhaps more than usual enthusiasm. With due dignity, Dr. Flipper informed the assembled guests that he had come there to serve them for a specific salary, and that he would expect that salary to be paid; but that he did not need the donations of the pound party.

Dr. Flipper continued with Bethel church for four years, where as usual his pastorate was eminently successful, and the church continued to prosper. In 1889, he became pastor of the church at Athens, Ga. In 1892 he was appointed by Bishop A. Grant Presiding Elder of the Athens District, in which capacity he was continued for three years; in 1895 was appointed pastor at Allen Temple, Atlanta, where he served four years, and in 1899 pastor at St. Paul, Atlanta; in 1903 Dean of Turner Theological Seminary, Atlanta, which position he

held for one year. In 1904 he was elected by the board of trustees of Morris Brown College as president of that, the leading educational institution of his denomination in the State. Here he remained four years, until his election as Bishop, which occurred at Norfolk, Va., in 1908. The years since that time have been devoted with zeal and ability to the duties of this high office, for which he was so eminently fitted. Prior to this time, in 1900, at Columbus, Ohio, he had been elected chairman of the Episcopal Committee of the General Conference, and again at Chicago in 1904. This is the most important committee of the General Conference, as it passes upon the moral, religious and official character of the Bishops and assigns them to their Episcopal Districts. From 1904 to 1908, he was a member of the General Conference Financial Board.

On February 24, 1880, Dr. Flipper was married to Miss Amanda Slater, daughter of Eliza Slater. They have three children: Josephine G., Nathaniel F. and Carl F. Flipper.

Bishop Flipper, as has already been stated, is a Republican in politics, and is affiliated with the Odd Fellows and Masons. He is an occasional contributor to various journals, including the *Christian Recorder*, the *Southern Christian Recorder* and the *Western Christian Recorder*.

It goes without saying that with a man like Bishop Flipper, the Bible is **The Book**, though he has been a wide, but discriminating reader, and has next to the Bible found books on philosophy, science and history most helpful.

Of the two degrees which Bishop Flipper bears, that of Doctor of Divinity was conferred by Allen University, Columbia, S. C., in 1893, and that of Doctor of Laws by Wilberforce University, Wilberforce, O., in 1909.

He is a stockholder in the Standard Life Insurance Company, the only old-line insurance company owned and controlled by Negroes, and holds the first policy, for three thousand dollars, issued by the company. He is a stockholder and director of the Atlanta State Savings Bank, also a stockholder in The Independent of New York City. He is a member of the Southern Sociological Congress, a member of the National Geo-

graphic Society, of Washington, D. C., a trustee of the World's Christian Endeavor, President of the Sunday School Union Board of the A. M. E. Church, which prints and has control of all the Sunday School literature of the church.

EUSTACE EDWARD GREEN

AMONG the forceful leaders of the Negro race in Georgia, who has made his influence felt not only in his own state and in the medical profession, to which his principal attention has been devoted for a number of years, but in other lines and in other states as well, is Eustace Edward Green, A. M., M. D., of Macon. He was born at Wilmington, N. C., February 3, 1845, son of Mary Ann (Simpson) Holmes. His paternal ancestry was Scotch, or of Scotch extraction.

His first educational training was obtained at the Parochial (Presbyterian) School in his native city of Wilmington. Later he entered Lincoln University, Pennsylvania, from which he was graduated with the A. B. degree in 1872, and from which he also received the A. M. degree in 1875, later taking a course at Howard Medical College, at Washington, D. C., from which he graduated with the M. D. degree in 1886, and immediately entered upon the practice of his profession at Macon, Ga., where he still resides. In the meantime, however, he had taught some at both Lincoln and Howard Universities. By this and other means he had found it necessary to work out almost his entire education through his own efforts; and in the light of that fact the thoroughness with which he did it is all the more creditable, and stamped him even that early as a man of such force and ability that large things might be expected of him, such as have materialized in the succeeding years. In shaping his early life, he regards his mother and stepfather as the predominating influences. Since he entered upon the practice of his profession, a large share of his reading has of course been devoted to medical work, by means of which he has sought to enhance his equip-

ment and keep abreast of the times. The Bible he places as paramount, and its influence has been largely manifest in his career. He is also fond of American history and choice English literature. He has also travelled extensively in the South, West and Northwest.

Before coming to Georgia, he had spent sixteen years in public school work in North Carolina and South Carolina; and while teaching in the latter state was for a time a member of the County Board of Examiners for Newberry county. He also served for two years as Deputy Clerk of the Court of General Sessions and Common Pleas, Laurens county, South Carolina, or, as it is perhaps better known, the Superior Court; and in North Carolina he was a member of the Legislature in 1882-1883.

On July 1, 1879, Dr. Green was married to Miss Georgia Cherry, of Tarboro, N. C., daughter of Henry and Mary A. Cherry. They have four children: Dr. Charles F. Green, born at Wilmington, N. C.; Eustace E. Green, Jr., now a student in Cornell University, Ithaca, N. Y.; Cornelius H. Green, Macon, Ga., and Mary L. Green, now in her second year at Haynes School, Augusta, Ga.; so it may be seen that Dr. Green is giving his children the benefit of the best educational advantages.

Something may be judged of his success and standing and the esteem in which he is held by his contemporaries in his chosen profession by the following facts; namely, that he has twice been president of the (Colored) Georgia Medical Association, and also presided at the organization in Atlanta, Ga., of the National Medical Association. He is a man of strong religious sentiment, and stands high in the councils of the Presbyterian church, having represented his presbytery in three General Assemblies. He was chosen Moderator of the Atlanta Synod at Macon in 1910. He operates a successful drug store in Macon, carrying a good stock and has acquired other valuable property. His suggestions as to the best methods of promoting the welfare of the people of his race in the state and nation, are interesting and worthy of careful thought. He puts it about this way: "Good character, square dealing with all people, strict attention to business, Christian education, and a goodly portion of this world's goods honestly acquired." These principles have been



EUSTACE EDWARD GREEN

successfully wrought out in his own life. The accumulation of a fair amount of property by the means stated is within the reach of most men, and few will question its desirability for all. Fortunately, the character, which he places first of all, and its consequent honorable dealing with all men, is within the reach of all.

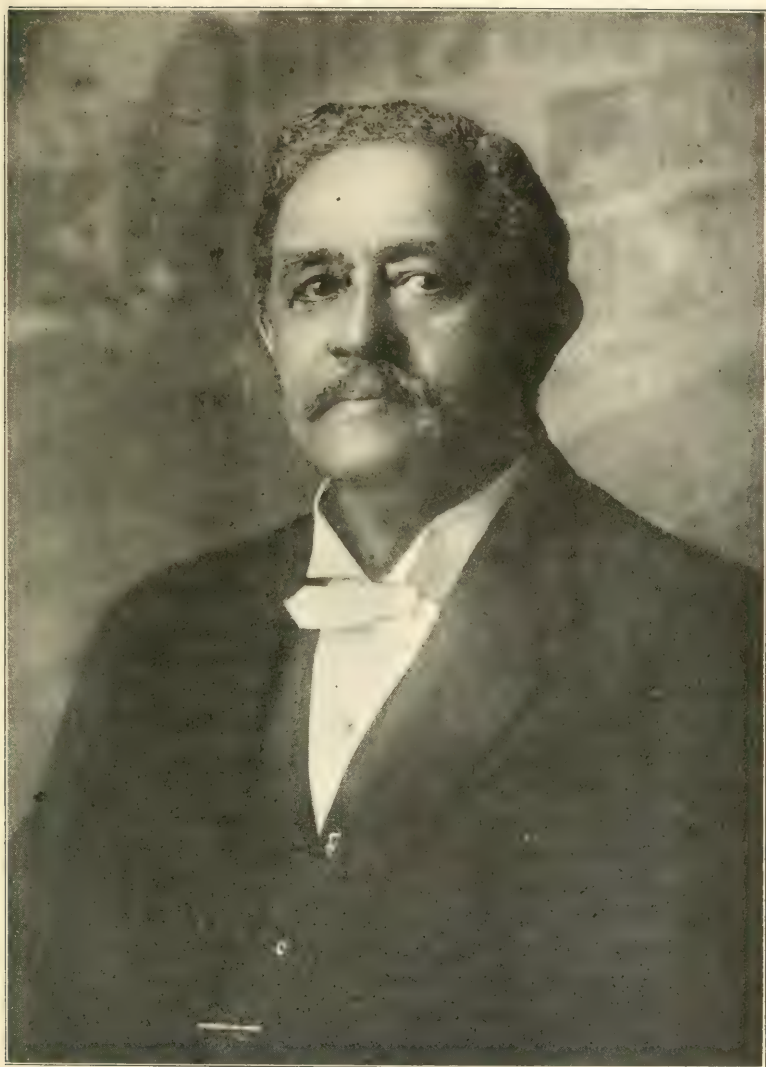
Dr. Green is rounding out a well spent life, with the prospect of some years yet of effective work for the betterment of physical, moral and religious conditions among his people; and the influence of such a life will live through many generations.

GEORGE HENRY DWELLE

IT is a great thing to have known the people of three generations, and to have marked the progress and the changes brought about by the lapse of more than four score years. Such, however, has been the experience of Dr. George Henry Dwelle, now in his eighty-third year.

The simple narrative of his life would fill a book, and the sketch which can be made here must concern itself mainly with the recital of the simple story of the life of a man who now past eighty-three looks no older than a man of sixty, and whose mental powers are still unimpaired.

He was born in Columbia county on January 26, 1833. His father was a white man, C. J. Cook. His mother was Mary Thomas, but was living at the time of Dr. Dwelle's birth with a family by the name of Dwelle, whose name was given to the Negro boy. It sounds strange and far away, especially to the young people of this generation, but our subject remembers having been sold twice, first when a small boy he was carried by his master to Columbus, and later to Alabama. Changes in his master's circumstances rendered it necessary for him to sell his slaves, and out of consideration for those who had formerly lived in Augusta, he sent a number of them back to Augusta to be sold. George and his mother were bought by George's father



GEORGE HENRY DWELLE

C. J. Cook. After Mr. Cook's death they were again sold by the estate and bought for fifteen hundred dollars by a man who was really his uncle. He was a capable, industrious hand, and was given an opportunity to work out his freedom, and had paid thirteen hundred dollars on the fifteen hundred which his master was charging him for himself at the time of Emancipation. It is needless to say that the remaining two hundred was never paid.

Prior to the war, two Englishmen conducted a clandestine school for Negroes in Augusta, and at this he learned at night as opportunity offered. He could read and write at thirteen, and after he was a grown man, and even after his marriage, he went to the public school. He seems never to have ceased to learn. He was a carriage maker by trade, and during the war worked for a while at the arsenal in Augusta, making caissons and gun carriages. Later he was transferred to an establishment making accoutrements for the infantry, such as cartridge belts, scabbards, etc.

He was converted and joined the Springfield Baptist church, of Augusta, in 1855, at the age of twenty-two. He was baptized the following January, and has from that day to this been a member of the same church.

In the late sixties he was more or less active in politics, and did considerable campaign work, which he found so unprofitable and unsatisfactory that he determined not to meddle with politics again.

In 1874 he was licensed to preach, and ordained by his own home church. Entering upon the active ministry, his first pastorate was in Sumter county, where he supplied Livingstone Pond, Shady Grove and Spring Hill churches. Later he was called to Albany, where he remained for four years, and while on that field built the Eureka Baptist church. From Albany he was called to the pastorate of the Springfield church, Augusta, where he remained for twenty-seven years, being the ninth pastor of that great congregation, now numbering more than eleven hundred, being one of the oldest and most important Negro congregations in the South. They worship in a brick building which cost twenty-three thousand dollars, and which

was erected during his pastorate. His intelligence and activity, his untiring energy and purity of character, have marked him as a leader of his race in Georgia, and for fifty years he has been so recognized by his own and the white people. In his work as a missionary and as a preacher, he has been heard in every part of the State. As secretary of the Missionary Baptist Convention, and later as president of the General Baptist Convention for nine years, and as clerk for sixteen years of the Ebenezer Association, which was the first association of colored churches organized in Georgia, he is thoroughly familiar with every phase and every department of the denominational work. Thoroughly missionary in spirit, ardent advocate of temperance, friend of education and a champion of clean morals, he has endeavored by precept and example to lead his race in every good word and work.

It goes without saying that he has been a good preacher; but more than that, he has been a great pastor, laying solid foundations and doing constructive work among his people, and living before them a clean and spotless life every day. When he retired from the pastorate in 1912, he was presented with a remarkable memorial from the most prominent white citizens of Augusta, expressing their sincere regret at the loss of such a leader, and commending most heartily the work which he had done in their midst.

It should not be a matter of surprise to learn that of the books he has read, he puts the Bible first in importance and in its influence on his life. After this, he has found religious and doctrinal books most helpful.

Dr. Dwelle has been married three times: first to Emma Barefield, second to Eliza Dickerson, and third to Mrs. Rena (Davis) Watts. The second wife bore him four boys and one girl, all of whom were given the advantages of a college education. They are George B., who is now with a Columbia, S. C., hotel; John H., a Baptist minister at Braddock, Pa.; Thomas H., pastor of the Union Baptist Church, Augusta; Edwin L. with the Pullman Car Company; the only daughter, a sketch of whom will be found in this volume. Dr. Georgia Dwelle-Howell, is a practicing physician in Atlanta, with whom her

father resides, at 94 N. Boulevard, since his retirement. At the time of his marriage to his last wife, who was a widow, she had one young son, George F. Watts, whom he reared and educated, and who is now a practicing physician at Plainfield, N. J.

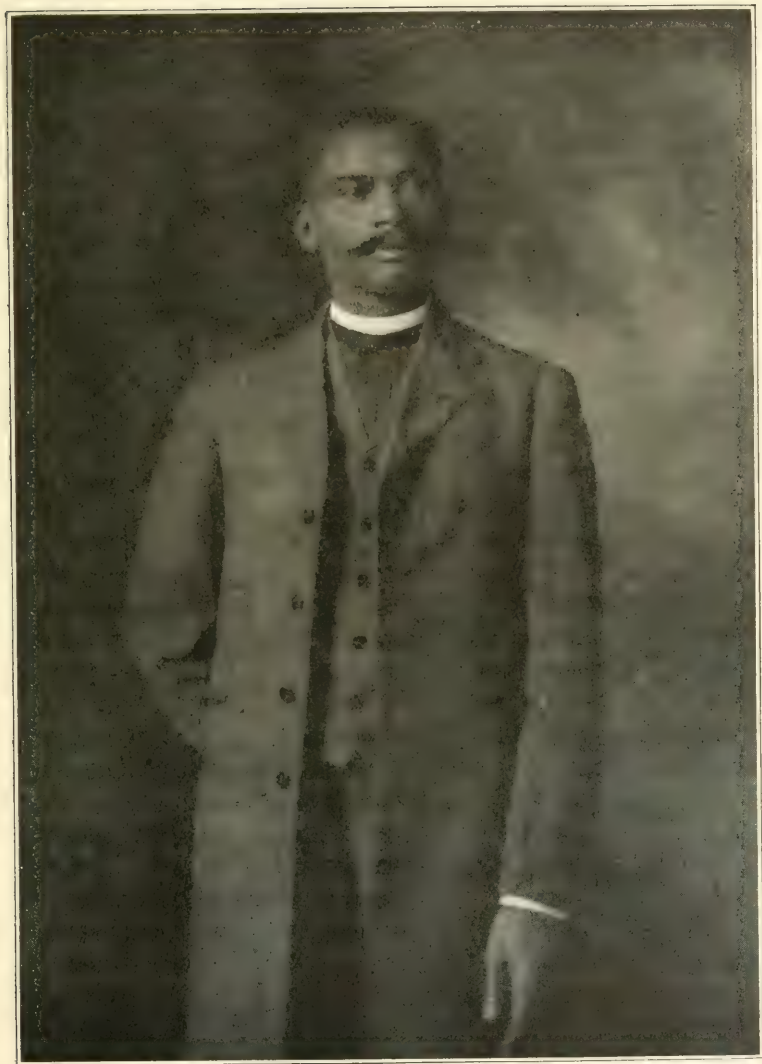
In 1890, Dr. Dwelle conducted a Centennial meeting at Springfield Baptist Church, which was one of the largest and most successful meetings ever held by Negro Baptists in the South, leading Negro ministers from many states being in attendance for one week. Wherever he has gone, he has tried to live a correct life before his people, and the lead to better things. He has tried to set his people an example, as well as to preach to them. While he has not made the gathering of material things about him the end of life, he has by economy and industry saved a competency. He owns and rents several houses in Augusta, one in Americus, and another in Atlanta.

Dr. Dwelle has long had the confidence and esteem of the white leaders of the State, as well as of his own people, and his reminiscences about them and their religious work is a story which ought to be told more fully than the limitations of space will here permit.

JOEL LANDRUE BUTLER

THE subject of this sketch was born Dec. 22, 1876, in Barber County, Alabama. At the age of six he moved with his father and mother, Rev. H. R. Butler and M. A. Butler to Oswichee, Ala., where his father purchased a small plantation. At an early age his grandmother Mollie Butler put him to work on the farm; he grew very slowly and was called the runt of the family.

At seven he was sent to a three-month public school taught by Miss Jennie Biggers a white woman from New York who was in charge of one of the county schools for colored people. His teacher took great pains with little folks, and as such, he learned his letters or alphabet in one day. In 1885 the Mission



JOEL LANDRUE BUTLER

Board moved his teacher, ordering her to Boston, Mass. In the fall of 1886 he attended the same school under Prof. R. B. Henseley, and Miss Sarah Yarber, of Columbus, Ga. When he was fourteen years of age his parents moved to Girard, Alabama, where they purchased another home at great sacrifice, and where their children would have better schools. He entered the Girard Peabody public school in the winter of 1890, under Principal G. W. Allen, A. M., D. D., the present Editor of "The Southern Christian Recorder." He was permitted to remain in school until he completed the fifth grade. From here he was taken to Jerryton and Enon, Alabama, and put to work on the farm.

On August fifteenth 1892, he was converted and renewed his relation with the A. M. E. Church, at Hardway, Ala., where his father Rev. H. R. Butler was pastor.

In 1897 he, with his brother Daniel L. Butler and the family, moved back to Oswichee, Ala., to take charge of the farm. In May 1898, he was licensed to preach by Rev. H. C. Calhoun, D. D. In July of the same year he was given charge of the Barnacre Mission, one mile from the Chattahoochee River banks. In 1899 Bishop C. S. Smith, M. D. D. D., who was at that time Editor and Secretary of the A. M. E. Sunday School Union, Nashville, Tenn., gave to the A. M. E. connection five scholarships. One of them was given the Alabama conference to dispose of. Among the many young men that entered the contest, was Rev. J. L. Butler. He was in poor circumstances and could not meet the conference, having lost his father in June of the same year. His cause was championed by the Rev. N. Davidson, D. D., the silver tongued orator of the conference. After much debating the conference took a vote and the Alabama scholarship known as the "C. S. Smith-Elizabeth Turner scholarship" was awarded to Joel Landrue Butler, of Oswichee, Ala.

In October 1899 he was ordered to leave for Morris Brown College, Atlanta, Ga. to begin his studies for the ministry. He did not have sufficient means to leave home with, and his mother was laboring to settle his father's debts, so his only chance was to try to secure means by day labor. He hired

himself to one Mr. James Wooldrich a saw mill man to drive an ox wagon. He worked hard day and night making extra time, and in the mid-winter, a young man with long hair and roughly clad entered the president's office at Morris Brown College and said to President James H. Henderson: "Doctor, I am Joel L. Butler, from Oswichee, Ala. I am here to take up the scholarship given the Alabama Conference by Dr. C. S. Smith," (handing the president an envelope). "Here is a message he sent you."

On the next day he entered the president's office and the president sent him to Dean M. M. Ponton, the ex-president of Campbell College, Jackson, Miss. After the examination, the Dean told him he did not know enough to study Theology, and sent him to the grades, allowing him to study the plain English Bible and Blaikies History of the Bible. For four and a half years he studied night and day, receiving private lectures from Drs. J. S. Flipper, E. W. Lee, H. D. Canady, E. R. Carter, J. W. E. Bowen and Bishop H. M. Turner. In 1903 he finished the divinity course with honors, along with Pres. W. A. Fountain, S. T. B., Ph. D., G. L. Cooper, J. H. H. Franklin, E. R. Williams, T. W. Green, John Cooper, A. L. Harrison and others.

In 1903 he entered the pastorate in Georgia and became a member of the Atlanta Conference, at Covington, Ga.; was ordained a deacon Nov. 15, 1903 at Big Bethel A. M. E. Church, Atlanta; ordained an Elder Nov. 12, 1904 at Monticello.

At a regular meeting of the Trustee board of Morris Brown College May 30, 1907, the degree of "Doctor of Divinity" was conferred in him over his protest, he being then only twenty-seven years of age.

He has pastored the following charges: Barnacre Mission, Ala.; Mt. Zion Mission (Pandhandle), Atlanta; Lovejoy Circuit; Bluff Springs Circuit, where he remained for the full quadrennium, being the only pastor in 35 years to remain on the circuit four years; Turner's Chapel Station, Marietta; Pierce's Chapel Station, Athens, one of the most cultured congregations in the South; and is now in his fourth successful year as pastor of St. Pauls church, Rome.

Since 1903 he has received into the church (619) members; and has raised \$15,938.70. Rev. Butler has left his foot-prints every where he has pastored. At Mt. Zion he seated the church, and put in the pulpit. At Lovejoy he paid all the indebtedness, ceiled the parsonage, and furnished it from kitchen to front. At Bluff Springs he bought two acres of land and added to the plot owned by the church, remodeled two churches, the parsonage, and built one church from the ground, completing it in thirty-four days. At Marietta he paid the church out of debt and built the best parsonage in North Georgia owned by colored people, at cost of \$1,500.00. Since 1903 he has received into the church more than seven hundred members and has raised more than twenty thousand dollars.

Dr. Butler was one of the ministerial delegates of the North Georgia Conference to the General Conference of 1912 held at Kansas City, Mo.

From this outline it will be seen that Dr. Butler, though still a young man, combines those qualities of leadership which must make for him an even larger place among the people whom he seeks to serve. He has the ardor and enthusiasm of an evangelist, but is at the same time a man of executive ability, and knows how to organize his forces so as to get the best results. In politics he is a Republican, though not active, and among the secret orders is identified with the Masons and the Odd Fellows. He makes occasional contributions to the religious press, and is frequently in demand on anniversary occasions and as an assistant to his brethren in evangelistic work. He has gathered about him a well-selected library, and is an extensive reader, placing, of course, first of all the Bible. After that he has found the Homiletic Review and sermons by living men most helpful. The accompanying engraving represents him at the age of thirty-three.

On March 10, 1894, he was married to Miss Maggie Harper, a daughter of Wash and Mamie Harper, of Sparta, Ga. She was a teacher before her marriage to Dr. Butler. They have three living children: Deborah, Joel L., Jr., and Naomi.

HAROLD WALKER

HAROLD WALKER, an enterprising young business man of the thriving little city of Dalton, has not found it necessary to leave his native town to work out a success in life. He was born at Dalton June 26, 1886.

The success which he has attained, however, has not been without struggle. His mother, whose maiden name was Emily Matilda Powell, now dead, was left a widow with a number of children to support, so that young Harold was frequently kept from school to assist her in earning a livelihood for the family. Fortunately, the mother was a Christian and the home, though humble, was pleasant and happy for the children.

The boy, not discouraged by the difficulties by which he was confronted, early realized the advantages of securing an education, and made the most of his time at school. He finished the public school course at Dalton in May, 1902. The following year he was engaged in T. C. Paschal's tailor shop, doing cleaning and pressing. He remained here for five years; and after Paschal's removal from Dalton, Mr. Walker became general manager of Ray's tailoring establishment. In this way he gained a thorough working knowledge of every department of the business from the ground up, and later opened up a business of his own, which has been successful from the beginning.

On February 22, 1907, he was married to Miss Fannie Mae Graham, a daughter of Steve and Lucy Graham, of Dalton. They have two children—Harold Steven and Lucy Mae Walker.

Mr. Walker is a member of the A. M. E. Church, Odd Fellows and Masons.

He lives in a comfortable home, and is regarded as a good citizen of Dalton. He thinks the best interests of his race may be promoted by developing in his people the fundamental things of Christian character, industry, economy and building of homes.



HAROLD WALKER

REV. ALEXANDER PENN

REV. ALEXANDER PENN, a Baptist minister of Powder Springs, Ga., better known as Aleck Penn, is a fine example of the self-made man. He was born in slavery about sixty-eight years ago, and remembers very distinctly many scenes from the War Between the States. His father was his owner, a white man living in Coweta county. His mother's name was Margaret. Beyond his mother, he knows but little of his ancestry.

Before and after emancipation, he worked on the farm. He was taught to read and write by his white people and went to the Baptist College, Atlanta, one term.

Two years after the close of the war, he was happily converted at his home in Fayette county. This experience and his call to the ministry, which came nearly ten years later, stand out in his life and memory as land-marks. Having been ordained to the full work of the ministry by the Bethlehem church in Cobb county, he served that congregation as pastor for three years.

Since that time his life has been devoted to his ministry, and his success has been remarkable in every respect. The length of his pastorates, the progress and development of his churches, and the steady growth of his congregations have marked his ministry almost from the beginning. He has not hesitated to break away from the traditions of his church or his people when good sense and Bible truth seemed to point the way. Thoroughly missionary in spirit and in practice, he has stood as a leader among his people for a generation. Though not a school man, he is a clear and independent thinker and knows how to use his books. He is a believer in development from within, and nothing delights him more than to take some backward boy or girl and by patient guidance bring out the best there is in such an one. In fact that is his policy with reference to churches as well as folks.

Some of his other pastorates follow: Zion Hill, Douglasville,



ALEXANDER PENN AND WIFE.

twelve years; Mars Hill, Dallas, twelve years; Vinings, thirty years; Friendship, Powder Springs, twenty seven years; Mt. Zion, near Hiram, twenty-two years. His worth as a leader was early recognized, and, for twenty-seven years, he has been the wise and faithful moderator of the Friendship Association. During his long and useful ministry he has baptized thousands into the membership of the church and has sought to train them for service.

He is an ardent advocate of education and believes that the best interests of his race are to be promoted by religion and education—especially industrial education.

Rev. Penn has not taken any part in politics nor has he identified himself with the secret orders. He enjoys the distinction of never having gone on an excursion and never having seen a game of base ball.

He is a constant reader of carefully selected books. By industry and economy he has reared and educated a big family and owns a comfortable home in Powder Springs where he is regarded as a good and useful citizen by both races.

He was married about forty years ago to Bunchie Miles. Of the ten children born to them, eight are living. They are Bose, Sallie, Margaret, Mark, Henrietta, John, Luke, Aleck.

DANIEL WILLIAM CANNON

REV. DANIEL WILLIAM CANNON, D. D., Educational Secretary of the General Missionary Baptist Convention, of Georgia, is a native of Coweta county, where he was born on July 28, 1874. Dr. Cannon was reared by his grandparents, Aquila and Sallie Ann Cannon. Back of them he knows nothing of his ancestry.

As a boy he attended the public schools of Turin, Ga., working on the farm till he was a grown man. At the age of seventeen he was converted and joined the China Grove Baptist Church, at Turin. Almost immediately he felt called to the work of the ministry, and the following year he was

licensed to preach by his home church. With the call to the ministry came the realization that he must equip himself for that important work. By hard work and close economy, he gathered sufficient funds to enter Atlanta Baptist (now Morehouse) College, from which he was graduated in 1898. He did not permit his struggle, however, to dampen the ardor of his youth or to deprive him of the pleasures of boyhood. He was a great baseball player, and took a leading and active part in the amusements of his playmates and fellow-students. He acknowledges with gratitude the influence upon his life of his grandmother's prayers, as he heard her pray for his success.

Having completed his college course and receiving his ordination in 1898, he entered upon the active work of the pastorate in 1899 at Social Circle, where he remained for about fifteen months. From that time forward his progress has been rapid, till now he is recognized as one of the leaders of his denomination in the State. From Social Circle he was called to the church at Eatonton, where he remained only a little more than a year, when he resigned to accept the pastorate at Albany, which held him for three years. From Albany he went to Darien for nineteen months. Already he had attracted the attention of some of the larger congregations, and on being called to Beth Eden Church, Savannah, resigned the Darien work for the Savannah work. Here he wrought and labored for five and a half years, at the end of which time he was chosen Educational Secretary of the State Convention. His work takes him to every part of Georgia, and brings him in touch with the most progressive and intelligent men of his race. He is a close observer, and is remarkably well informed, not only concerning educational and religious conditions in the State, but the affairs of his people generally. He is an extensive reader, his preferences running to biography, history and theology. On May 17, 1914, the honorary degree of D. D. was conferred on him by Selma University, of Alabama.

While in the Savannah pastorate, he organized the Berean Baptist Academy, under the auspices of the Berean Association, and was its president for three years. The school was



DANIEL WILLIAM CANNON

launched in his church with sixteen scholars and two teachers. It now has a faculty of five, with an average enrollment of two hundred and twenty-five.

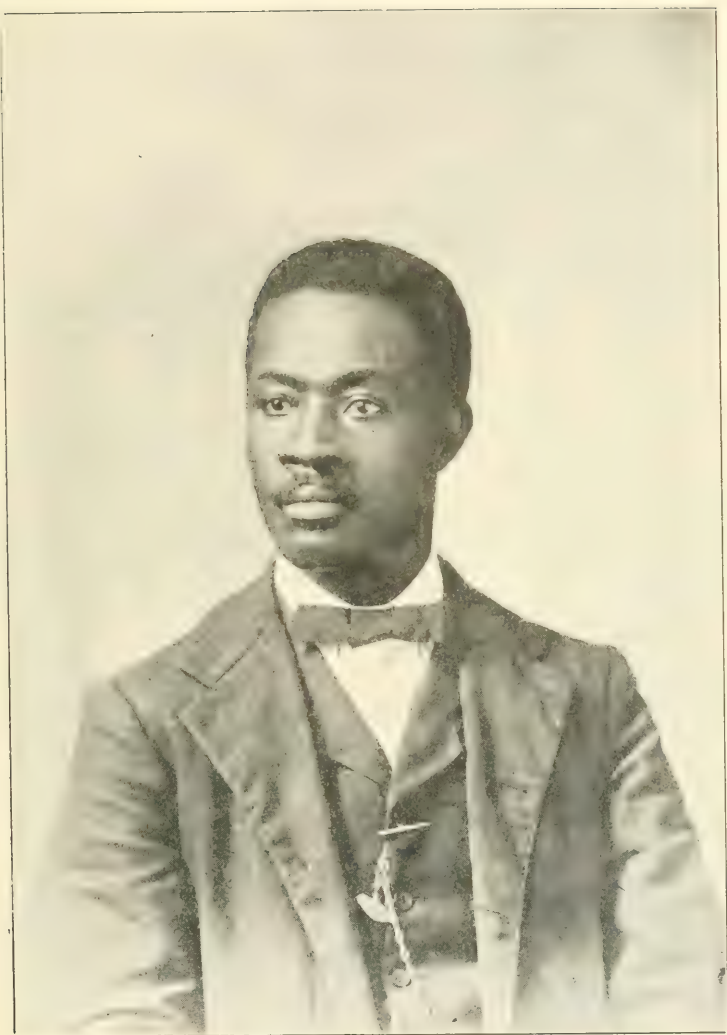
On April 25, 1905, Dr. Cannon was married to Miss Josephine B. Rogers, daughter of Albert and Fannie Rogers, of Savannah, and a graduate of Haven Home School. Of the three children born to this union, one now survives, Hilda Louise Cannon.

Dr. Cannon also occupies the responsible position of secretary of the General State B. Y. P. U. Convention, and is a member of all the State boards of his denomination. Among the secret orders he is identified with the Odd Fellows, and is at this time president of the Alumni Association of Morehouse College. He believes that the best interest of his race is to be promoted by industry and honesty on their part, and by fair dealing on the part of the white race. Dr. Cannon has fairly won his way from a place of obscurity to that of leadership by steady work and faithful service. He owns a comfortable home on Tattnall street, Atlanta.

PEYTON AUSTIN ALLEN

PEYTON AUSTIN ALLEN, attorney and counsellor at law, of Atlanta, Ga., is a good illustration of what application and perseverance, coupled with energy and capacity, can accomplish.

Born at Blackshear, Pierce county, May, 1867, a short time after the close of the war, Mr. Allen's boyhood covered those troublous times known in Southern history as "Reconstruction days." His father was Peyton Austin Bowden, but the boy took the surname of his stepfather, Joseph Allen, instead of that of his own father, whom he does not remember ever having seen. His mother, Elsie Allen, has since passed away. Young Allen was given what opportunities the public schools of Blackshear at that time offered, and later entered Atlanta University, where he pursued the literary course. His pathway



PEYTON AUSTIN ALLEN

to learning, however, was beset with difficulties. During much of the time he worked on a turpentine farm during the day and studied at night; and after entering college his summers were spent in teaching or other work to enable him to pay his way through.

In 1888 or '89, he began his work as a teacher at Perry, Ga., in which important profession he continued for nearly twenty years. Such was his success at Perry, that he was called to the principalship of the Mitchell Street School in Atlanta, where he remained for two years. From Atlanta he moved to Newnan, where perhaps his best work as a teacher was done. He remained at Newnan for fifteen years, and saw many of the young people who grew up under his tuition successful men and women. The character and capacity of the man is indicated by the fact that while teaching he pursued a correspondence law course with such good results that in 1899 he was admitted to the bar in Atlanta, though it was several years later, in 1906, before he took up the active practice. He confines himself to civil practice, and has made for himself an enviable place in his profession just as he did in the profession of teaching.

On June 25, 1907, he was married to Miss Willie Maud Reese, of Summerville, who is a daughter of William Coleman Reese and Fannie Reese. They have four children: Elsie Mae, Peyton Austin, Muriel Joyce Burnett and Fannie Louise Allen.

In his reading and study, Mr. Allen has found, apart from his professional work, that history and biography have been most helpful. In politics he is identified with the Republican party, but has not been an office-seeker. He is prominently identified with the religious and fraternal organizations; is a member of the Congregational church, with which he has been identified for a number of years; is a K. P., Odd Fellow, Mason; also a member of the Knights of Tabor and the Good Samaritans. It is at once a compliment to his standing in these organizations and to his legal ability, that he has been retained as counsel by several of them.

Professor Allen has at various times contributed to the public press along general lines. He has not allowed his pro-

fessional work as a lawyer to interfere with his interest in the educational development of his people, and regards their education and industrial training as one of the most important questions before our people. He sees what some other men of both white and colored races are beginning to see, that most of our other problems will solve themselves if we can but develop an intelligent, industrious, home-owning, home-loving citizenship.

Mr. Allen resides at 152 Beckwith St., Atlanta. He has accumulated good property and is one of the substantial tax payers of Fulton county, having property listed for taxation at more than six thousand dollars.

EUGENE JEFFREY BRINSON

DR. EUGENE JEFFREY BRINSON, of Americus, is a native of Terrell county, having been born near Dawson, July 1, 1872. His parents were Abram and Amanda (Lee) Brinson. His father was a carpenter by trade, and his mother was her master's cook.

Our subject was entered in the public schools of Dawson when he came of school age, and enjoyed such opportunities as were afforded by the schools of that time till he was twelve years old. After that his father could not assist him financially, so he found it necessary to work his way through college, and later earn his way while taking his medical course. He was the youngest son in a big family of eight children, and the boys coming on before him had been allowed to go to college when they had reached maturity, and the next youngest son would take the place on the farm of the one going away to school. Being the youngest son, however, E. J. Brinson had no one to take his place on the farm; but he refused to be discouraged by this, and helped to educate his youngest sister. He had made good progress while in the public schools, and by an arrangement with the principal of the Dawson Public School continued his study, reciting three times a week at night. In this way he

was able to pass the teacher's examination and secure a teacher's license. He taught one year in Terrell county and four years at Church Hill, in Webster county; and this helped out materially in his expenses at college. He first went to Howard Normal, at Cuthbert, and later to Central Tennessee College, at Nashville, Tenn. Having determined to make a doctor of himself, he entered Meharry College, but had only sixty-five dollars for the first year, so it was necessary for him to take on some extra work. He secured a place as watchman about the building and grounds, and during his second year was assistant to the Professor of Chemistry, and was the first sophomore to be permitted to take up that work at Meharry. During his third and fourth years at the medical college, he had charge of a drug store, by means of which he earned board and room rent. This required his attention from six o'clock in the morning to ten, and again from five in the afternoon to ten at night. He was under contract to scrub the floor, burnish the fixtures, and wait on the customers during these hours; and between ten p. m. and 6 a. m. to get up and wait on every customer that made a noise at the door. By reason of the fact that morphine and cocaine were sold indiscriminately, there were many nights when he failed to get a full uninterrupted hour of sleep because of the disturbance of the cocaine "sniffers" and morphine users that were prevalent in that part of the city. He learned that the proprietor of the store would often send people there at late hours of night to see if he were there, and also to see if he would get up and wait on them. Without neglecting his customers, he would keep a book open on the counter and snatch passages of the text as he passed, and after closing the store at night would study till he fell asleep with his lamp before him. Notwithstanding these large demands on his time and energies outside of his school work, he led his class, won the prize on Theory of Medicine, and graduated with first honor, being valedictorian of the class of '98, and receiving the M. D. degree in that year.

The next day after the commencement exercises were over at Meharry, he pawned his watch for \$12.50 to pay his railroad fare back to Georgia, and on his way down spent his last quarter at Smithville for dinner, and so began his professional career



EUGENE JEFFREY BRINSON

without a cent. On March 26, 1898, he passed the State Board and led in the examination before that body, there being sixty-six men examined, mainly white. After practicing for four years, he took the examination before the Pharmacy Board in 1902, and while never having taken a course in pharmacy passed creditably the State examination. On May 11, 1898, he began the practice in Americus, where he has since resided and followed his profession as a general practitioner.

While not active in politics, he is a Republican; is a member of the A. M. E. Church, and is identified with the Odd Fellows, Masons and Knights of Pythias. He is medical examiner for the numerous lodges in and around Americus, and is Division President of the Eighth Division of Odd Fellows. He is Assistant D. G. M. E. of the A. U. O. of O. F., Jurisdiction of Georgia, and Director of the Bureau of Health. He thinks the things which his people most need are the fundamental things to be had only through home training and a religion that refines the character, elevates the mind, purifies the thought, and makes noble the conduct; and that when this point is reached, intemperance and immorality, two great curses, will cease to degrade and destroy his people. Dr. Brinson is a forceful speaker, and is frequently heard with pleasure at meetings of the medical associations and other gatherings among his people. Among his ablest addresses was that delivered at the laying of the cornerstone of the boys' dormitory before the faculty and students of Morris Brown University, Atlanta, May 27, 1913. He has invested his earnings in Americus real estate and renting property, owning several houses at this time.

On December 3, 1900, he was married to Miss Ellen Neil, a daughter of Edward and Nancy Neil, of Americus.

Long before the war his paternal grandparents were sold from Georgia to Louisiana, while the father, then a mere boy, was left in Georgia. Years after the war, Dr. Brinson's father having heard that his mother was still living, visited her in Louisiana. She was then nearly a hundred years old, but recognized her son, who spent some time with her, and visited her again before she passed away.

Dr. Brinson has a brother who is a pharmacist, and still another who is now Presiding Elder of the C. M. E. Church, Columbus District.

Though struggling with difficulties as a boy, and confronted with obstacles, Dr. Brinson has worked out for himself a measure of success of which no man need be ashamed. He is a successful physician, a good citizen, and reflects credit upon his parents and upon his race.

CHARLEY POSEY

AMONG the substantial farmers of Cobb county is Charley Posey, who stands high with the best people of both races.

He is a native of South Carolina, having been born at Edgefield, February 22, 1855. The following year he was brought to Campbell county, Ga. His father, whom he never saw, was Lewis McCullough. His mother was Jane Posey, and as was customary in slavery times, the boy took the mother's name. Jane Posey, who is still (1915) alive and active at the age of ninety, was brought South from Richmond, Va., when a small child.

At the close of the war the Poseys moved to Cobb county, where Charles grew up on the farm. At an early age he was converted and joined the Baptist church of which he has been a faithful and active member for a number of years. The esteem in which he is held by his church and denomination is indicated by the fact that he is Treasurer of the Friendship church and Superintendent of the Sunday-school and that for twenty-five years he has been Treasurer of the Friendship Baptist Association.

He was denied all but the most meagre educational advantages, but he learned to read and write. The Bible is his favorite book.

On May 7, 1874, he was married to Rosa Lester, a daughter of Fed and Margaret Lester. They have no children, but have adopted two whom they are bringing up.

Mr. Posey has devoted his life to farming. He owns a good



CHARLEY POSEY

home and forty acres of land on which he makes a comfortable living. In politics, he is a Republican, and is a member of the Cobb county Executive Committee. He has not identified himself with any of the secret orders.

Perhaps the most important interest in a religious and educational way, is the Industrial School of the Friendship Association at Austell. He has given liberally of his time and money to the establishment of this institution and has been the moving spirit in the erection of the Boy's Building.

Mr. Posey represents a class now fast disappearing. Born in slavery and growing up during war and reconstruction times he could get but little education, but by hard work, common sense and honest dealing he has made for himself an honored place in his section.

THOMAS ANTHENLANTHA LUMPKIN

THOMAS A. LUMPKIN, of Macon, is one of those peculiar cases found occasionally in Georgia. He is part Negro, part Indian and part Caucasian. Some of the most successful business and professional men of the race in Georgia carry these three strains of blood.

He was born at Rome, Ga., November 27, 1858, and was thus a small boy at the time of the War between the States. His parents were Joseph Y. and Ellen Lumpkin. His father was for years head waiter at the Crutchfield House, in Chattanooga. His strain of Indian blood comes to Mr. Lumpkin through his grandmother, who was part Negro and part Indian.

Young Lumpkin secured his first start at an education by attending night school in Floyd county. Later the family moved from Floyd to Brooks county, where he worked on the farm and studied at night. The overseer's daughter would hear his lessons. At this time he had to support his mother, who was in poor health for more than a year, and was working

for a wage of twenty-five dollars per year. He put in all his working hours at work and study. In fact, he paid little attention at that time to Sunday; and during one summer, working for himself on Sunday with an ox made a bale of cotton which sold in that year at eighteen cents per pound. He attended church once a month. As he grew up, his earning capacity increased. In 1873 he was able to enter Clark University, though he did not complete the course, his widowed mother needing his support. During this time he worked with Dr. Joseph Alexander and later was janitor at the Revenue office in Atlanta. At one time he lived in Polk county for two years, where he found life rugged and rough enough. He then went back to Valdosta. During his stay in South Georgia, he taught two terms in Lowndes county, near Valdosta. After that he began his apprenticeship as a carpenter in Chattanooga. That was in '78. In three years he was a full-fledged carpenter, and coming to Macon in 1881 entered upon the work of his trade, which has merged into that of contracting and house-building, by means of which he was enabled to do a profitable business and gather about him considerable property.

Soon after coming to Macon, he was impressed with the opportunity of organizing a benevolent society among his people, and in 1883 launched the Grand United Order of the Wise Men of the East of America, of which he is the Supreme Grand Chief. Under his direction the order has grown from nothing to a membership of nearly three thousand in Georgia, and a total membership of about fourteen thousand in the South.

Mr. Lumpkin has worked out for himself and for his order a large measure of success. He has considerable holdings of real estate in Florida, through marriage; runs two plantations at River Junction in that state, and is proprietor of the hotel at that point. On these places he grows long staple cotton and tobacco. He also carries on a farm in Bibb county which has reached a high state of improvement and cultivation. He is constantly adding to his holdings both of farm property and city real estate. He is a good judge of values, a conservative business man, and a leader of whom his race may well be proud.



THOMAS ANTENLANTHA LUMPKIN

He is president of the Crown Loan & Realty Company, of Macon.

Mr. Lumpkin is a member of the A. M. E. Church. Among the secret orders he is identified with the Free and Accepted Masons, and is in possession of the Fourth Rights degrees in the Knights Templar. In the former he has reached the thirty-third degree, and is a Mystic Shriner; is a Past Patron of the Eastern Star, and Past Grand Master of the Odd Fellows, though not now active in the last-named organization. He is Past Chancellor of the Pythians, and has the rank of Major in the U. R., First Georgia Brigade. In every organization with which he has been identified, he has made himself an important factor. He believes that the best interests of his race are to be promoted by the various fundamental things, such as honesty, truthfulness and virtue.

Mr. Lumpkin has been twice married: first to Estella McColom of Quitman, in 1879. Three children were born to this union: Lovely Virginia, Ella May and Emma. After the death of the first wife, Mr. Lumpkin was married a second time to Mrs. Carrie Beech, a widow, of River Junction, Fla. This was on March 4, 1903. There are no children by this second marriage.

SAMUEL ELISHA LYNCH

SAMUEL ELISHA LYNCH is a native of Paulding county, residing two miles south of Dallas, on the place where he was born September 5, 1874. His father, Thomas Lynch, was a farmer. His mother's maiden name was Amanda Roberson. Both his grandparents were white, the paternal grandfather being of Dutch and Irish extraction and the maternal grandfather of Irish and Scotch descent. His father's mother was Mahaley Gray; his mother's mother, Huldý Roberson.

His early educational advantages were limited to the public school, and even this he was not permitted to attend regularly. When old enough to work, he took the money earned



SAMUEL ELISHA LYNCH

during vacation and hired a hand to take his place on the farm in order that he might keep up with his classes. Even then the school term was limited to three months. Nevertheless his parents instilled in him correct principles of living, which he has found an abiding influence in his life.

He entered Atlanta Baptist (now Morehouse) College, graduating in 1897. Since his young manhood he has been known in North Georgia as an orator of ability and is in great demand on public occasions where a ready speaker is required.

Beginning his career as a teacher in 1892, he taught from place to place in Paulding, Campbell, Morgan, Putnam, Walton, Oconee and Carroll counties until 1901. On November 28, of that year, he was married to Miss Bessie Lee Stokes. In the same year he was chosen principal of the Dallas Public School, which position he has held for fourteen consecutive years. He also settled down to farming about the same time, and has purchased and now lives on the place where he was born. He has built for himself and family a comfortable home, and owns good real estate.

Prof. Lynch is a Republican in politics. He is a member of the Baptist church, and is active in Sunday-school work, being superintendent of his local school and for nine years vice-president of the Sunday School Workers Convention of Georgia. He is connected with the York Masons. He believes the best interests of the race are to be promoted by church members living up to their professions; by more attention being given to homes and health, and by a spirit of co-operation among the leaders.

Mr. and Mrs. Lynch have had six children. Those living are William Howard Taft, Thomas Franklin and Bertha Pauline Lynch.

Mr. Lynch has made good under conditions which would have defeated a less courageous man, and is held in high esteem by the best people of Paulding county of both races.

REV. RANDALL SAMUEL SNELLINGS

REV. RANDALL SAMUEL SNELLINGS, a Baptist minister now (1916) residing at LaGrange, is entitled to a place among the worthy representatives of his race. He was born in Burke county, twelve miles from Waynesboro, in April, 1864,—that is, a little more than a year after President Lincoln's Emancipation Proclamation, and just about a year before that proclamation became effective in Georgia. His parents, Gilbert and Harriet Snellings, were therefore both slaves till sometime after his birth. His mother is still living.

Of course, beginning life at that time, he shared much of the poverty and hardships common to the Negro boys of that period. Since his earliest recollections, however, he has had the laudable ambition to make his life worth while, and he has never lacked energy. Working on the farm as a boy, he eagerly availed himself of such educational opportunities as were from time to time offered in the Haven Normal School at Waynesboro, which he attended three terms. In 1883 he entered the Atlanta Baptist College, completing the course three years later (1886). The means for this college course were acquired by teaching and farm work. In the meantime, he was greatly impressed and helped by the life and example of the president of the College, Dr. J. T. Roberts. Nor has he forgotten the helpfulness of the earlier influence of his Christian home.

Converted in 1882, he was four years later licensed to preach by the Friendship Baptist Church, of Atlanta, and was ordained by the First Baptist of LaGrange in 1888. His first pastorate was at Palmetto, and continued five and a half years; his next was at Mt. Zion, in Troup county, and continued eight years. At Sandersville he preached monthly for nineteen years. Of Mt. Olive Church in Macon, he was pastor five years. Thus it will be seen that his work wears well, and he has endeavored to do permanent and enduring work. He



REV. RANDALL SAMUEL SNELLINGS.

now has three churches: Branch Hebron, at Odessadale; Hogsansville and Corinth. He resides at LaGrange.

On December 26, 1888, he was married to Miss Fannie Elizabeth Williams, of LaGrange, daughter of Rev. Anthony and Kittie Anne Williams. Of the nine children born to them, eight are yet living, as follows: Ella Roberta, Hattie May, R. S. Jr., Herman, Conrad, Fred Douglas, Martha and Bessie. The one who died was named Kittie Lee.

Reference has been made to Mr. Snellings' work as a teacher. He taught two terms in Burke county, one in Douglas, three in Heard and one in Troup. He is a member of the Executive Board of the Western Union Baptist Association; in politics is a Republican, though not active, and among the secret orders is identified with the Masons. He writes occasionally for the press. By rigid economy and careful management, he has managed to accumulate a moderate amount of property.

As regards the welfare of his race, he realizes that they are suffering for two things: First, he places moral training, as of prime importance, and next to that, capital for the handling of their business. In his reading he gives the Bible first place, and next to that theological literature and Shakespeare.

In the lessons which Mr. Snellings is teaching by precept and example, he is realizing his lifelong ambition to live a life worth while.

While pastoring at Palmetto, he built a church worth seven hundred dollars; at Sandersville he built one worth three thousand, and at Odessadale, where he is now pastoring, built one worth thirty-five hundred.

DR. WM. HARRISON DICKSON

DR. WILLIAM HARRISON DICKSON, of McDonough, is a native of Michigan, having been born at South Rockwood, in that state, September 18, 1882. His parents were Franklin S. and Esther (Moore) Dickson. Through his maternal grand-mother he inherits a strain of Indian blood. His



DR. WILLIAM HARRISON DICKSON.

paternal grand-mother was a slave owner, while his paternal grand-father was a Spaniard. It will thus be seen that Dr. Dickson represents in his own person three races.

As a boy, Dr. Dickson attended the public schools of Lansing and was graduated from the Lansing High School in 1901. From early boyhood he had considered it settled that he was to be a lawyer and so when ready for college shaped his course in that direction. Having earned sufficient means by hotel work, he entered Michigan University at Ann Arbor, where he pursued the Law Course for two years, working during vacations and at leisure hours with a view to completing his law course.

His observations, both in the West and the East, however, led him to the conclusion that the law, so far as the colored man was concerned, was already overcrowded and he finally abandoned the law.

On June 8, 1904, he was married to Miss Cora Almeda Jones, a daughter of Thomas and Gladys Jones, of Lansing, Mich. Dr. Dickson frankly admits that it was largely through the inspiration and encouragement of his wife that he was induced to take up the study of medicine with a view to establishing himself in something permanent and he attributes not a little of his success to her cordial support and co-operation.

Preferring a high-class school to any other, he again entered Michigan University, this time for the medical course, which he completed with the degree of M. D., in 1911. Immediately on completion of his course, he began the practice at Ann Arbor, but later moved to Chicago. After a short stay in Chicago, he went to Omaha and then back to Chicago. Though he had not been south of Mason and Dixon's line, he decided to cast his lot in the South, and in 1914, located in McDonough, Ga., where he is steadily building up a good practice, and enjoys the respect and confidence of both races. His relationship with the white physicians of the city are cordial and helpful.

In politics he is a Republican. In addition to his College Fraternity, he is a Mason of the rank of Knight Templar, also a Pythian. He is local medical examiner for a number of the secret and benevolent orders.

He believes in co-operation, education and a better moral stamina.

Dr. and Mrs. Dickson have one child, Algernon Jones Dickson.

WILLIAM HENRY TUGGLE

WILLIAM HENRY TUGGLE, D.D., the late pastor of the Mt. Zion or Second Baptist Church, of Atlanta, was a living example of the fact that it is not necessary for a young man to sow a crop of wild oats before entering upon the serious business of his life's work. He illustrated in his own life the advantage of getting an early start at right living.

He was born at Madison, Ga., August 25, 1870, and while he lived to be only a little more than forty years of age, during his career as a preacher, baptized more than eight thousand persons, and conducted revival services in every part of America. While this is perhaps the most spectacular part of his work, yet he was most successful as a pastor, and wore well with his people, though he was accustomed to speak plainly to them, and enjoyed the distinction of having been recalled again and again to churches he had formerly served. Heeding one of these calls, he was at the time of his death, serving for the second time as pastor of the Second Baptist Church.

His parents were Mary and Charley Tuggle, both slaves. The father died when the boy was young, and it is easy to see that the hand of a devoted mother must have had much to do in shaping the life of the young boy. The mother, by-the-way, is still living, and was during his later years the honored and beloved inmate of the home of her only son, of whom she was justly proud.

Young Tuggle attended the Cox Hill Chapel School, conducted by L. W. B. Jordan, Madison, and pursued his studies through the eighth grade. His higher education was secured, so far as the schools are concerned, at the Atlanta Baptist College, of which Dr. Graves was the president at that time. Dr.

Tuggle was a student and a close observer of men and of conditions, as well as of books, all his life. In 1901 the degree of D.D. was conferred upon him by Nassau College.

He was converted at the early age of eight years, and baptized by Rev. Samuel Cochran. His ability and the confidence of his elders may be judged from the fact that he was superintendent of a Sunday School with three hundred members when he was only thirteen years of age. Even before his conversion, and as early as the age of six, he felt that he should be a preacher, and the subsequent years have demonstrated that he did not mistake his calling. He was ordained to the full work of the ministry in 1889. His first pastorate was the Spring Hill Baptist Church at Monticello, where he remained for only four months, when he was called to the Sand Hill in Putnam county. For four years he pastored large country churches in Putnam and adjacent counties, and during this four years of work, even when young in the ministry, baptized more than one thousand converts. His work attracted attention in large centers, and in the fall of 1893, he was installed as pastor of the Mt. Zion Baptist Church, of Atlanta, where he remained for seven and a half years, doing splendid work. At the end of that time he received a call to Trinity Baptist Church at Jacksonville, Fla., where he remained for one year. Then he returned to Atlanta and took charge of the work of the Trinity Tabernacle, remaining in that position three years. In 1904 the Friendship Baptist Church, of Pittsburgh, Pa., extended him a call, which he accepted, and he remained there two years. They yielded him reluctantly to Atlanta again, and since his leaving Pittsburgh, have extended to him no less than five different calls. Returning to Atlanta in 1906, he took up the broken threads of the work of the Second Baptist Church, where he found them worshipping in a rented house, with a mere handful of only about twenty-five members, and struggling with an old debt of three thousand dollars. With his usual energy he went to work at what must to many have seemed a hopeless task. The years have shown the wisdom of his faith and courage; for now the church has a membership of seventeen hundred, a new house has been built at an expense of nearly nine thousand dollars, the



WILLIAM HENRY TUGGLE.

old debt has been paid off, and every department of the church work is in a flourishing condition.

Dr. Tuggle preached to his people plain unvarnished Gospel, kept in close touch with his young people and the Sunday School, and tried to apply to the work of his church the methods which had brought success in business lines. While not a vigorous man physically, he showed himself capable of a great deal of work and long sustained effort. As a boy when getting his education, he would frequently work at his tasks all day long, but would manage to get to his books by eight o'clock or half past, and would hold himself steadily to his studies until late at night, notwithstanding the fact that he knew he would have to be up at four in the morning. He can hardly be said to have been ambitious except for his work, as a man of his abilities could have succeeded at almost anything. The years taught him patience, and like the apostle of old, he had even learned to rejoice in his afflictions if they might but further the cause which he represented. He was an old-line Republican in politics, but apart from exercising the franchise, did not take any active part in campaigns.

He had been twice married. He was first married to Miss Ollie Coleman, of Eatonton, in 1885. They had four children, three of whom survive. These are Miss Annie Belle Tuggle, a teacher in the Atlanta Public Schools; W. H. Tuggle, Jr., and Esther Francis Tuggle. In 1904 his first wife passed away. Later, Dr. Tuggle was married a second time in Pittsburgh, to Miss Sarah King, of Atlanta. There have been seven children by the second marriage, none of whom survive.

Dr. Tuggle has made for himself a large place in the denomination. He was a member of the Executive Board of the Georgia State Convention; a trustee of the Central City College, of Macon; president New Hope District Sunday School Convention; trustee of Jeruel Normal School, at Athens, and a member of the executive board of Jeruel Association. He was also a member of the sub-board of Foreign Missions of the National Baptist Convention.

His church gave him leave of absence one Sunday in the

month, on which day he preached at Randolph Baptist Church, eight miles in the country from Union Point. He was an occasional contributor to the religious press.

He departed this life Tuesday evening, February 17, 1914, at 5:30 o'clock.

CHARLES JOSIAH JOHNSON

THE American Negroes are truly to be congratulated upon the quality of leadership being developed among their citizenry. This applies to honest, earnest, God-fearing and public-spirited men who are engaged in various lines of activity, industrial, commercial and professional, and in the multiform varieties of these occupations.

Such a man is Charles Josiah Johnson, attorney at law, Macon, Ga. He was born at Unionville, a suburb of Macon, March 24, 1876, son of Charles Johnson, a farmer and truck gardener, and Susan (Baker) Johnson. His paternal grandparents were Julius and Martha Johnson; his maternal grandmother, Ellen Baker. Mrs. Baker later became Mrs. Douglas, after the death of Mrs. Johnson's father.

Mr. Johnson's early educational training was obtained in Macon, first in the Green Street Public School and then in Ballard Normal School. Later he entered Walden University (formerly known as Central Tennessee College), at Nashville, Tenn., from which he was graduated with the A.B. degree in 1899. His law course was taken at the Howard University Law School, Washington, D. C., from which he received the degree of LL.B. in 1913. He worked his way through college from beginning to end—six years at Walden and three at Howard, or nine in all. This was a long period of privation and hardship; but he showed superb courage through it all and won out, and left the college halls with a liberal education and well equipped for his life work. He had sometimes in those days even "batched" on thirty-five to forty cents a week. The inspira-



CHARLES JOSIAH JOHNSON.

tion for that task of thorough equipment for his life work, he attributes in a large measure to his public school teacher, Prof. H. J. T. Hudson; while in shaping his character his parents and home influences were the controlling factors. Such psysical culture and athletic training as he had were obtained "in wielding the hoe and the axe and marching behind the plow," as it was necessary for him to utilize his physical energies in winning his way forward. His tastes in reading since leaving college are indicated by some of his favorites, such as the Bible, Paradise Lost, Pilgrim's Progress, Uncle Tom's Cabin, In His Steps, Quo Vadis, Shakespeare, Longfellow and Paul Lawrence Dunbar's poems.

As one of the means in supporting himself at college, he taught one term in the rural schools of Tennessee, and six terms in Christian county, Kentucky. For the last eight years he has been engaged in the practice of law at the Macon bar. He was first admitted to the bar in Kentucky, but began the active practice in Macon. In beginning his chosen profession, he did not escape the "starvation period" which is familiar to most young attorneys; but such were his diligence and abilities that he gradually rose to his present footing of a comfortable livelihood. He practices in all the courts of his home city, and in the Supreme Court.

On June 27, 1911, he was married to Miss Lizzie Julia Jones, daughter of Major and Julia Jones, of Macon.

Mr. Johnson is a Progressive in politics, and religiously is a consistent, active and valued member of the M. E. Church. He is secretary of the Colored Y. M. C. A. of Macon, and class leader, steward, trustee and Sunday-school teacher and superintendent of his church.

Asked as to his idea of the best method for promoting the welfare of his race in the state and the nation, he replied: "Christian civilization is the panacea for the ills of our race in America. It is needed by both races. From long observation of the shortcomings of our people, I am inclined to think that they are about as woefully in need of the refining influence of Christian education as the white race is."

As a speaker, Mr. Johnson is polished, logical and eloquent.

His address on "The Pilgrimage of a Race" delivered at the Emancipation Celebration in Macon on January 1, 1910, attracted very favorable attention from thinking men of both races, and has been published in pamphlet form.

Though he has not acquired large wealth, Mr. Johnson is a man of good business capacity, conscientious in meeting his obligations, and is investing his earnings in Macon property.

JACKSON K. SHEFFIELD

JACKSON K. SHEFFIELD, of Everett City, Glynn county, Georgia, is one of the most striking examples of the successful Negro business man in Georgia. He has made a success in industrial lines of which any man might well be proud.

He was born in slavery, on October 26, 1858, near Everett City, where the whole of his life has been spent. His father, Jackson Sheffield, was a farmer and a carpenter. His grandfather was a capable man, though a slave, who was accustomed to hire his own time, so that the burden of slavery rested rather lightly on him as compared with many others of his race. Jackson Sheffield's mother's maiden name was Susan Armstrong. His paternal grandfather's parents were George and Huldah Sheffield, and his maternal grandparents were Robert and Eliza Armstrong, of Wayne county. His grandmother Armstrong was a very powerful woman in every respect. She lived to a ripe old age, and inspired many of her descendants to lead useful and active lives. An earlier ancestor distinguished himself by rearing eighteen boys and nine girls.

Coming of school age during the war and handicapped by conditions which prevailed just after the war, young Sheffield was denied the opportunities of an education, except such as he acquired for himself around the camp fire and on the timber raft. He worked with his father till he was twenty-one years of age, and by the time he was ready to begin business for him-

self had established a reputation as a hard worker and honest man.

On October 2, 1879, he was married to Miss Carrie Williams, a daughter of Delphia Taylor, of Glynn county. He met and courted his wife on the place where they now live, which is known as "the Hooker place." He first bought a small tract, and after building his home on it was able to pay for it by logging and rafting timber down the river to Darien. He has been engaged in this work for at least thirty years, and has gradually increased his real estate holdings, purchasing land in increasingly larger lots. He began buying in hundred acre lots, but later bought in lots of a thousand acres at a time. He owns large bodies of wild and timber land, having a frontage of nearly twelve miles on the Altamaha river. The first turpentine still operated in Georgia was set up on the place he now owns, near his present residence. In 1906 he began sawmilling, and operates a mill with a capacity of twenty thousand feet a day. He owns his teams, and has a considerable number of cattle and hogs. Gradually he is putting much of his land under fence. At one time after making heavy purchases of land with borrowed money, he logged and rafted twenty-one thousand dollars' worth of timber in less than two years. He lives in a comfortable home, where he has modern accommodations, including artesian water and telephone connection with the city.

Mr. and Mrs. Jackson Sheffield have only one child, a daughter. She is a graduate of Clark University, and married Dr. C. F. Hoskins, a prominent dentist of Brunswick, whose sketch appears elsewhere in this volume.

Mr. Sheffield is a Republican in politics, and was for a long time chairman of the Glynn County Republican Executive Committee, and has frequently attended the State Conventions. He is a member of the M. E. Church, being steward, trustee and superintendent of the Sunday-school. Among the secret orders he is a Pythian and a Mosaic Templar of America. Some measure of the success of his years of toil and effort may be judged from the fact that he now owns more than twelve thousand acres of land, and is worth more than one hundred



JACKSON K. SHEFFIELD.

thousand dollars. Though himself denied the opportunities of an education, he is an ardent believer in and supporter of the right sort of education. He believes that the best interests of the race are to be served by better and more efficient preachers and teachers, and strikes at the very heart of things as they relate to his race, and for that matter any other race, when he says the things needed are "truth, honesty and stick-to-it-iveness."

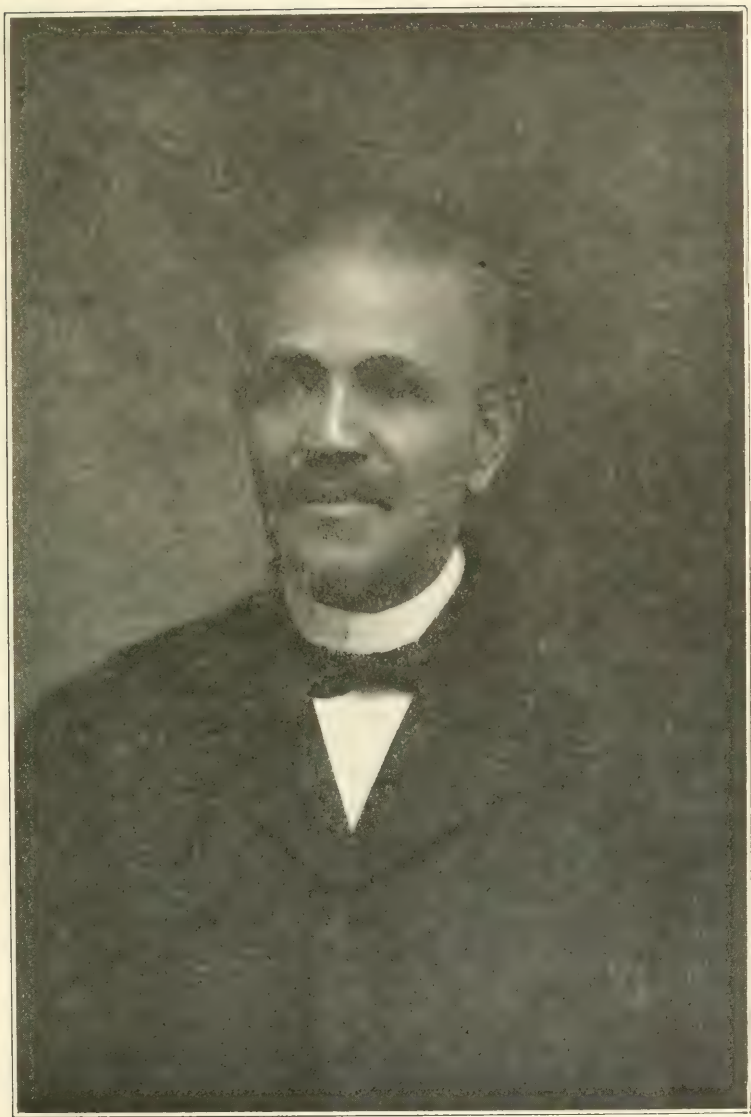
GEORGE WESLEY ALLEN

REV. GEORGE WESLEY ALLEN, D. D., one of the most widely known ministers of the A. M. E. Connection, has had a varied experience in educational and religious work, and is now editor of the Southern Christian Recorder, an official organ of the A. M. E. Church, with headquarters at Columbus, Ga., though the larger part of his life has been spent in Alabama, and the paper is printed at Nashville, Tenn.

He was born in Russell county, Alabama, about the year 1854, and was thus a small boy at the outbreak of the War between the States, which he remembers distinctly. His parents were George and Margaret Allen, both slaves. His mother is said to have been a daughter of her master, and was at an early age sold to the Allens. She was a woman of strong Christian character and some education. Dr. Allen recognizes with gratitude the debt he owes to the influence of his Christian mother.

Dr. Allen's teaching has been in the hands of white people, as he never had a colored teacher, but depended on private instruction for the well-balanced education which he has. His first teacher was his former young master, Mr. W. B. Allen. He then attended the public school taught by Crowder. Later he was instructed by Mrs. W. B. Butt, and this was followed by work under the direction of Prof. M. M. Allen, Prof. D. M. Banks, Mr. John H. Crowell, and Prof. O. D. Smith, Professor of Mathematics in what was then known as Alabama M. & M. College at Auburn, Ala.

When a boy in his 'teens he was converted, in 1867, and



GEORGE WESLEY ALLEN.

even as a young man felt a call to the ministry, though it was several years before he entered into the active work of the ministry, as he was determined to complete certain higher branches in the college course before resuming such work as would hinder him.

For thirty-two years, he was a teacher in Alabama, and made for himself a prominent place in the teaching profession of that state. For fifteen years he taught in the public schools of Bullock county, and was for seventeen years principal of the Girard City Schools. It was while here that his teacher's certificate was secured for the highest grade issued by the state, and he won a first-grade life certificate as teacher in Alabama. He pastored some mission charges while serving as principal of Girard City Schools; was licensed to preach in 1880.

In 1890 he joined the Conference at Opelika, Ala., and entered upon the active work of the ministry; his next pastorate being at Phoenix City, which he served for four years. By that time he had fairly won his promotion to the Presiding Eldership, and was by Bishop H. M. Turner put in charge of the Montgomery District, which he held for the full quadrennium. After four years of service on that district, he was appointed Presiding Elder of the Union Springs District, which he served only five months, being elected, in 1904 by the General Conference, Editor of the Southern Christian Recorder. This position he has since held with credit to himself and satisfaction to the church. His paper has a wide reading in his denomination, besides many others of both races, and through its pages he has a larger congregation than he could ever have had as pastor or Presiding Elder.

While residing in Bullock county, Alabama, he took an active part in politics, earlier in his career, and in 1874 was elected, and served for two years in the Alabama Legislature, as a law-maker of his state. He has the honor of introducing the bill which incorporated the thriving city of Midway, Ala., and others.

For a number of years he has attended the General Con-

ference of his denomination, and is a prominent figure in the Annual Conferences.

On March 2, 1876, he was married to Miss Phoebe Harvey, of Barbour county, Alabama. They have eight living children: Griffin A., a practicing physician at Columbus, Ga.; William W. and James L. Allen, operating a shoe store at Columbus; John S., in the railway mail service; A. Joseph and Nimrod B., students in Yale University; Marion A. and Bertha Lee, students in Atlanta University.

In 1899 the degree of D. D. was conferred upon him by Payne College, and in 1915, by Wilberforce University. Among the secret orders, he is identified with the Pythians and the Masons. He considers co-operation a prime need of his people, and believes this can be had without antagonizing the other race. Dr. Allen is not only a successful editor and minister, but is also a capable business man. He owns considerable property in Alabama, where he conducts profitable farming operations, as well as investments in Columbus, Ga., and Girard, Ala.

DILLARD HOUSTON BROWN

DR. DILLARD HOUSTON BROWN, a prominent dentist now residing at Newnan, is a native of Bold Springs, Franklin county, where he was born September 7, 1871. He is a son of William and Janie (Wilburn) Brown, both slaves. His maternal grandparents were Ben and Harriet Wilburn, and his paternal grandparents John Norman and Rebecca Brown. As a boy he attended the country schools of Franklin county till he was able to enter the fifth grade of the grammar school of Atlanta University. Here he worked through a couple of grades, and later entered Payne Institute, Augusta, where he remained till 1896, when he was in his senior year. In 1901 he entered Knoxville College for three

years, and in 1905 matriculated for his dental course, which was completed in 1909, with the degree of D. D. S.

This is a mere outline of his educational career, and reads as though it had been accomplished without any particular effort. Such is far from the case: for young Brown had to struggle from the very beginning to fit himself for his life's work. As a boy and young man he labored at all sorts of jobs, and as soon as he was sufficiently advanced began teaching in order to get money to continue his education. There was the hard work of the summer time and the teaching after crops were done, and all that he might spend a few months at school. Even then it was impossible for him to complete his course without several breaks. While at Knoxville his money gave out, and he entered the Pullman service, in which he remained for parts of several years. This took him to every part of America, and being an intelligent man he observed conditions for himself, which was at once a satisfaction and a help to him in after years. He was a popular student while in college, and took an active part in college athletics, especially baseball.

He recalls with gratitude the Christian home in which he was brought up, and attributes to that influence his best ideals in life. His father was a minister. Since leaving college, Dr. Brown's principal reading has been along the line of his professional work, though he is very fond of history.

On the completion of his course, he took up the practice of dentistry at Marietta in 1909, where he remained till 1913, when he removed to the more promising field of Newnan. Wherever he has gone, his relationships with his white neighbors have been cordial and helpful. He is a genial man, of extensive and wide experience, who believes thoroughly in fundamental things of character, justice and right living. In politics he is a Republican. He is a member of the Congregational church and a Mason.

On November 6, 1896, he was married to Anna Rebecca Robinson, a daughter of George and Caroline Robinson, of Augusta. They have had eight children. Those living are: Mae Beatrice, Lois Robinson, Anna Geneva, Edna Caroline and Dillard Houston, Jr.



DILLARD HOUSTON BROWN.

FRANKLIN GREGG

REV. FRANKLIN GREGG, an able teacher and preacher now located at Newnan, Ga., is a native of Sumter county, South Carolina, where he was born April 20, 1881. His parents were Junius and Henrietta (McCoy) Gregg. They were both slaves. His paternal grandparents were Neptune and Betty Gregg. His maternal grandparents were Butler and Eliza McCoy.

As a boy, young Gregg attended Kendall Institute, at Sumter, S. C., but took his classical and theological courses at Lincoln University, Pennsylvania. He finished his literary course, receiving the degree of A. B. in 1905; three years later, the theological course and the degree of S. T. B. From the very beginning he was handicapped in getting an education on account of insufficient means; but he did not permit this to stand in his way. With pluck and perseverance he overcame the obstacles as he was confronted by them, and while in college spent his summer vacations working in hotels in order that he might return to school in the fall. He had one tremendous advantage, and that was the fact that he was brought up in a Christian home, where his godly parents and his associates had much to do with giving tone and direction to the life of the boy and the young man. Working with his father on the farm till he was almost a grown man, he laid the foundations of physical strength and health which have stood him in good stead under the pressure of hard work which the years have brought.

After his graduation in the spring of 1908, he was called to the Mt. Vernon Presbyterian Church, at Palatka, Fla., and commissioned by the Board of Missions for Freedmen to take charge of their school at Palatka. The next three years were busy, successful years for the young preacher and teacher. At the end of that time, he was appointed to the presidency of McClelland Academy, at Newnan, Ga. An account of that institution,



FRANKLIN GREGG.

together with the work he has accomplished there, will be found in another part of this volume.

In politics Mr. Gregg is a Republican. The only secret order he is identified with is the Royal Benefit Society, of Washington, D. C.

About the time he returned to Georgia, June 21, 1911, he was married to Miss Lucinda Anderson, a daughter of John F. and Sarah C. Anderson, of Macon.

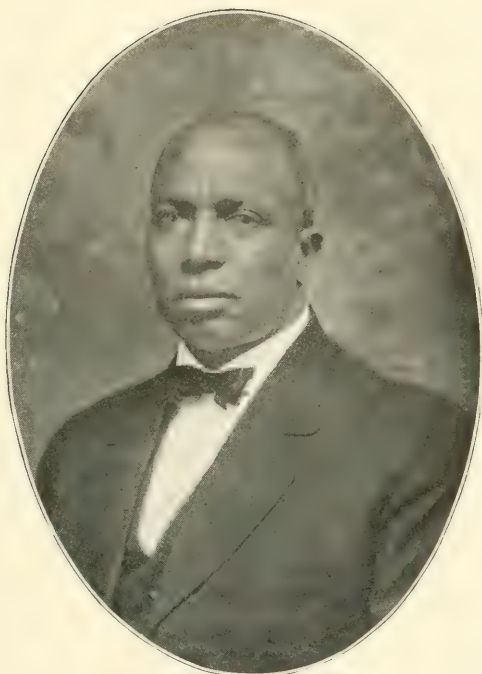
JAMES BERRY MILLER

REV. JAMES BERRY MILLER, D. D., pastor of the Rose Hill Memorial Baptist Church, Columbus, Ga., has struggled up through difficulties to a place of prominence among his people and a place of leadership in his denomination.

He was born at Columbia, Maury county, Tennessee, July 14, 1863. His parents, Alexander and Elizabeth Miller, were both slaves. Of his grandparents he knows little except that they came from Virginia.

Coming of school age just after the war, he found no little difficulty in obtaining the education he so much desired. He attended the Columbia city public schools as a boy, and Roger Williams University, of Nashville, for his higher education. He found it necessary to work his way through college, and after having reached the point where he could secure teacher's license, earned a considerable part of the money by teaching in Maury county.

He was converted at the age of twenty-six, and almost immediately felt called to the work of the ministry. He was licensed to preach by the Mt. Bethlehem Baptist Church, South Pittsburg, Tenn., and was ordained to the full work of the ministry by the same church in 1892. His first pastorate was at Bridgeport, Ala., which he served from '92-6. He was then called to Chattanooga and developed a large and prosperous work at the Monumental Baptist Church, which he served for



JAMES BERRY MILLER.

three years, at the expiration of which he was appointed State Sunday School Colporter by the Tennessee Baptist State Convention, at Knoxville in 1898. He remained in this field till 1900, when he accepted a call to the First Baptist Church, of Huntsville, Ala., which he served for two years. From Huntsville he went to Pratt City and built the First Church there. From Pratt City he was called to the Metropolitan Baptist Church of Columbus, Ga., in 1909, which greatly prospered under his administration. In 1913 he resigned the pastorate of the Metropolitan Church and established the Rose Hill Memorial church, which now has a membership of nearly two hundred. In addition to this he also serves New Hope Church, at West Point, Ga., and Rehoboth, at Langdale, pastoring in all about thirteen hundred members.

In recognition of his attainments, the degree of Doctor of Divinity was conferred upon him by Guadalupe College in Texas in 1910. In his reading he gives, of course, special attention to the Bible and sacred literature, keeping up with current events through the leading magazines and papers.

He is also a member of the Finance Committee of the National Baptist Convention that meets annually in different parts of the United States. As an evangelist he has visited all parts of the United States. No accurate account has been kept of the number of converts under his ministry, though the number would mount up into the hundreds—perhaps thousands. In politics he is a Republican, and among the secret orders holds membership in the Odd Fellows and Masons.

On November 17, 1878, he was married to Miss Sarah Frierson, of Tennessee. Their only son, Clifford Leonard Miller, is now pastor of the Union Congregational Church of Newport, R. I. Subsequent to the death of his first wife, Dr. Miller was married a second time, on September 15, 1913, to Miss Prenalla Gibson, who was reared in LaGrange, Ga.

Dr. Miller has been a busy, progressive pastor since entering upon the ministry, and has built and improved a number of church houses. Even during his first pastorate he built a church at Bridgeport, Ala., while the Monumental Church at

Chattanooga is really a monument to him. A splendid work was also done at Pilgrim's Rest, Victoria, Tenn.; Rising Star, Lewisburg, Tenn., and the church at Huntsville, remodelled while he served it. The Metropolitan Church property at Columbus was improved to the amount of at least ten thousand dollars under his pastorate, and fully two hundred members added to its membership. So it will be seen that though born a slave and having behind him an ancestry of some generations of slavery, Dr. Miller has to his credit a large record of achievement. He resides at 423 Fourteenth street, Columbus.

SAMUEL MACK RUSSELL

DR. SAMUEL M. RUSSELL, of Atlanta, is a native of North Carolina, having been born at Charlotte about the year 1876. He is a son of Hampton and Hannah Russell. His father was a slave; his mother was free. His father was a carpenter by trade, which trade he taught the son at an early age, and this enabled the boy to do many things in life which otherwise he would not have been able to accomplish.

As a boy he attended the public schools of Mecklenburg county, and when he had finished the public school course entered the preparatory department of Biddle University, at Charlotte. He finished this course in 1898, and when ready for college entered Lincoln University in Pennsylvania for his literary course. His progress as a student was creditable to him, and the degree of A. B. was conferred upon him at the end of the course. While in college he gave considerable attention to college athletics, especially football and baseball, and was popular among his fellow-students.

Having decided to take up the profession of medicine as his life-work, he began his course at Shaw University, Raleigh, N. C., but finished at the Knoxville Medical College, which institution has since been merged with Meharry College. He



SAMUEL MACK RUSSELL AND WIFE.

finished the medical course and received his M. D. degree in 1908. While pursuing his studies as a medical student, he found it necessary to work at his trade during the summer months to earn tuition.

Completing his course in 1908, he began the practice of medicine at LaFollette, Tenn., the same year, but remained there only one year, when he removed to Greenville, Tenn. In 1910 he made another move, which brought him to Atlanta, where he has since resided and followed the practice of medicine and surgery.

On April 24, 1910, he was married to Miss Dora Hamp, from Greenville, S. C.

He has accumulated property and is comfortably fixed, and lives at 70 Henry street. Though not active as such, he is a Republican in politics. Among the secret orders, he is identified with the Odd Fellows and Masons, being Medical Examiner for the Masons. He is also Medical Examiner for the Independent Benevolent Order. Dr. Russell has for years been active in religious work; is an elder of the Radcliffe Memorial Presbyterian Church, and is prominently identified with the work of the Sunday School and the Y. M. C. A. He believes that the best interests of the nation, as well as his own race, are to be served by the spread of Christianity, coupled with education; and one can scarcely think of a more fundamental program for the development of any race or nation. Apart from his professional reading, which of course claims his first attention, he has found history most helpful. Just entering on the prime of manhood, Dr. Russell gives promise of a career of usefulness to himself and to his race.

CHARLES FELIX HOSKINS

WHATEVER some may have thought about opportunities or lack of opportunities for the Negro in the South, the fact remains that a large number of them, without stopping to debate the question at all, are in many different

lines of endeavor moving right on and up to success in a large way. Difficulties? Well, yes, everybody has them; but these modern progressive sons of Ham are not being conquered by them, as is proved beyond question by the record of many thousands of them, including the popular Secretary of the Georgia Medical, Dental and Pharmaceutical Association, Charles Felix Hoskins, D. D. S., of Brunswick.

And his progress has been brilliant and rapid; for he is yet in his early thirties, having been born at Columbus, Ga., July 13, 1880. His parents were John H. Hoskins, who was a brakeman on the railroad, and Alice Rosena Riley. His maternal grandparents were Joseph and Maria Riley.

His literary education was obtained at the Hazel Street School of Macon; Risley Public School, Brunswick; Ballard High School, Macon; Tuskegee Institute, Tuskegee, Ala., Georgia State College, and Lincoln Institute, at Jefferson City, Mo. He graduated from the latter in 1903, and six years later received his diploma and D. D. S. degree from Meharry College, the medical department of Walden University, at Nashville, Tenn. But notwithstanding his extensive schooling, he did not have easy sailing; for as he went along it was necessary for him to earn most of the wherewithal for his board and tuition and other expenses. At Tuskegee he worked on a farm, brickyard, lumberyard, in the shoe-making department, and in the office of the distinguished president of that institution, Dr. Booker T. Washington. At the Georgia State College, he worked in the shoe-making department and as librarian and postman. At Lincoln Institute he was instructor of shoe-making, while a student in the scientific department. At Walden University, or Meharry College, he waited on students of Vanderbilt University for his meals, and worked at his trade of shoe-making during spare hours, and during vacation worked at the Hammond Stock Yards in Chicago, and while waiting for a position in the Pullman service served dinner meals. But all his more serious occupations did not prevent his participating to some extent while at college in those sports which are so dear to the boy's heart, such as tennis, football, baseball, etc.

After completing his dental course in 1909, he immediately



CHARLES FELIX HOSKINS.

began the practice of his profession in Brunswick, Ga. For one so well equipped and so intelligent and enterprising, it might be put down as a foregone conclusion that he would succeed; but doubtless the rapidity and apparent ease with which that success has come has been a source of some surprise even to himself. In 1911 his profession recognized his worth by electing him secretary of the Dental Section of their state organization, the Georgia Medical, Dental and Pharmaceutical Association, and he was one of the most prominent participants in what was perhaps the most successful meeting in the history of that organization, held at Columbus, Ga., in May, 1913, where his discussion of diseases of the antrum, using as his sub-topics supuration, mucous and engorgements, syphilitic ulceration, and necrosis of walls, was enthusiastically received.

In addition to his professional work, Dr. Hoskins finds recreation and profit in farming. In his reading, books bearing on his chosen work of course have an important part, in addition to which he is partial to the Harvard Classics and The Book of Knowledge. He is a Republican in politics, Episcopalian in religion, and among the secret orders is a member of the Masons and Knights of Pythias. He has travelled extensively in the United States and Canada.

Dr. Hoskins believes that the best interests of the Negro in the state and nation would be served by more and better schools, both in the rural districts and in the cities, with more efficient teachers; and also by having intelligent preachers who are thoroughly qualified to instruct their people. While great progress has already been made along these lines, every one familiar with existing conditions must realize that there is room for more.

One of the most recent as well as one of the happiest events in the life of Dr. Hoskins, was his marriage on September 18, 1913, to Miss Alice Agatha Sheffield, daughter of Jackson K. and Carrie (Williams) Sheffield, Glynn county, near Everett City. We quote in part from the account of the wedding published in the Savannah Tribune: "The ceremony was witnessed by only a few friends and close relatives, a party of whom in automobiles and other vehicles, was led from Brunswick by Dr.



Yours sincerely
J. W. E. Brown

Hoskins in his big red forty-horse power car. * * * The friends and relatives returned to their respective homes, believing the marriage of Dr. and Mrs. Hoskins destined to be the happiest of unions, especially in consideration of the general equanimity of their respective dispositions and the very high standard of character by which they are justly and popularly known. Though an heiress of a very large estate, Mrs. Hoskins, in keeping with her unusual intelligence and business tact, is always very gentle and unpretentious. Dr. Hoskins is fortunate in having for his helpmate one who by her gentle and kindly nature will win friends for him and by her intelligence and business ability will help forward his splendid dental practice, the wonderful success of which has not in the least marred his straightforward manliness, his unassuming ways, nor his jovial nature."

JOHN WESLEY EDWARD BOWEN

JOHN WESLEY EDWARD BOWEN easily ranks among the leading educators and theologians of his race. His parents were Edward and Rose (Waters) Bowen. His paternal grandfather was also named Edward. His great-grandfather John Bowen was born a slave, but early purchased his freedom. He lived in Washington, D. C. All of John Bowen's paternal ancestors as far as known lived in and around that city. His mother was born in Lexington, Ky. Anthony Bowen, an uncle of J. W. E., was among the first to agitate for free public schools for colored youth in Washington, and the first public school for colored youth in the District of Columbia was named in his honor—the "Anthony Bowen Public School"—which is still in operation.

John Wesley Edward Bowen was born at New Orleans December 3, 1855; has devoted his life to religious, educational and literary work. His father being a contractor and a man of some means, the boy was able to pursue his education without

the interruptions so frequent among the younger men of his race during the '70's and '80's. A mere outline of his school and college work will indicate that he left no opportunity to fit himself for his life's work unimproved. He was graduated from the University of New Orleans in 1878 with the degree of A. B., and received the degree of A. M. from the same institution in 1884. In 1885 he was graduated from Boston University with the degree of B. D., and the following year won his Ph. D. degree from the same institution, specializing in metaphysics, ethics, philosophy and Hebrew. He was the first colored man of the M. E. Church to win the Ph. D. degree, and the only colored man on whom that degree has been conferred by the Boston University. Later the degree of D. D. was conferred upon him by Gammon Theological Seminary, over which he now presides.

On the completion of his course at New Orleans University in '78, Dr. Bowen was made Professor of Latin and Greek at Walden University, where he remained till '82. From '82 to '87 he was in Boston University. During a large part of that time he was active in the work of the ministry, being stationed at Revere Street M. E. Church.

Dr. Bowen has made a remarkable record as preacher and pastor. He was converted at the age of seventeen, and soon after felt called to the work of the ministry, and has served a number of the leading churches of his denomination, as well as being identified with some of the leading institutions of the race, both North and South. After the completion of his work in Boston, he was transferred to Newark, N. J., as pastor of St. John's Church, where he remained for three years. At the end of that time he was transferred to the Washington, D. C., Conference, and placed in charge of the very hard but important station, Centennial Church, at Baltimore. While on this work he conducted a most remarkable revival lasting for twenty-three weeks. During all this time he preached twice a day on week days and three times on Sunday, adding a total of seven hundred thirty-five to the membership of the church and clearing up a heavy indebtedness on the church property. At the end of two years in Baltimore, he was assigned to Asbury Church in Washington, which he served for three years. Here a new property was

bought and the work marked by two hundred and thirty conversions.

In 1892 Dr. Bowen was made Field Secretary of the Foreign Mission Society of his church, and after serving one year in this capacity was elected to the chair of Historical Theology at Gammon Theological Seminary, Atlanta, and secretary of the Stewart Missionary Foundation for Africa. In 1906 he was made president of that institution, and in addition has been University Pastor of Clark University for seven years. He has enjoyed the distinction of being the only colored man who has ever been secretary of the Committee on Episcopacy of the General Conference. This position he has held for two quadrenniums. He was a member of the General Conference of his church for the years 1896, 1900, 1904 and 1908. In three General Conferences he received very large and flattering votes for the Episcopacy, and in 1896 ran ahead of strong white men for the office of Bishop. Wilberforce University conferred upon him the degree "LL.D." in 1914.

Dr. Bowen is a fluent speaker and a forceful writer, whose work is marked by accuracy and precision. In addition to the numerous contributions to magazines and periodicals, he has brought out several important books, among which may be mentioned "National Sermons," "Africa and the American Negro," "Appeal to Caesar" (being an appeal for Negro Bishops), "The United Negro," and other monographs and articles on religious and educational subjects. He is now engaged in writing two historical and one theological work. In addition to this, he does considerable work for others along the line of revising and editorial work. In this field his wide experience, careful training and habits of accuracy stand him in good stead. He is in demand as a lecturer at the chatauquas and other public gatherings. Among the secret orders he is identified with the Masons. He is a member of the American Academy of Political Science; the Negro Academy; the Burbank Scientific Association, and the American Historical Association. He was also for one year an Examiner in the American Association of Hebrew.

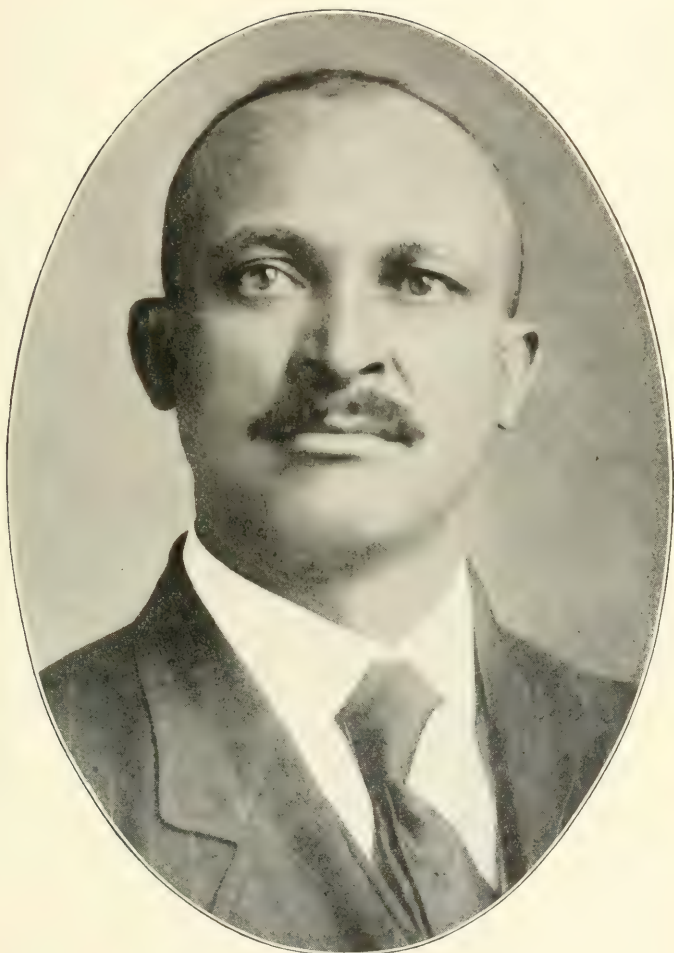
On September 24, 1886, he was married to Ariel S. Hedges, a daughter of Rev. Charles S. and Harriet Hedges. Subsequent

to her death he was married a second time to Miss Irene Smallwood, of Atlanta, a graduate of the Buffalo (N. Y.) Kindergarten School, and a successful teacher at Calhoun, Ala. Of four children born to them, three are living. They are Irene, John and Juanita, all of whom have been given a college education. The daughter Irene graduated at Wilbraham Academy, Wilbraham, Mass., and attended the New England Conservatory of Music, Syracuse University and Fisk University. The son, John, after winning scholarships at Philips Exeter Academy, Exeter, N. H., and graduating with *cum laude* at Wesleyan University, Middletown, Conn., entered Harvard University, won his master's degree, and is now completing his Ph.D. course in that institution. He was elected in May, 1914, a Fellow of the American University, Washington, D. C. He is the first and only colored young man to have won this honor. A good stipend goes with this honor to complete his "Ph.D." course in Harvard.

While a resident of Baltimore and Washington, Dr. Bowen was elected Professor of Systematic Theology in Morgan College, Baltimore, 1888-1901, and during the year 1902 became Professor of Hebrew in Howard University, Washington, D. C. His present official title is vice-president of Gammon Theological Seminary and Professor of Church History and Religious Education.

ALEXANDER DANIEL HAMILTON

ALEXANDER DANIEL HAMILTON, a prominent contractor and business man of Atlanta, is a native of Alabama, having been born in the old town of Eufaula on the Chattahoochee River November 24, 1870; so it will be seen that he is now a man in his prime, in his early forties, but has already attained a large measure of success in his chosen calling. He is a son of Alexander Hamilton and Martha Ann (Coker) Hamilton. His father was himself a builder and contractor, beginning as assistant to his father and entering the



ALEXANDER DANIEL HAMILTON.

firm of A. Hamilton & Son about 1890. This firm name was retained until after his father's death on May 26, 1911.

On November 9, 1892, Mr. Hamilton was married to Nellie Marie Cook, a daughter of Benjamin and Anna Cooke, of Atlanta. They have seven children. These are Alexander D. Jr., Eunice Evelyn, Theron Bertram, Henry Cooke, Marion Murphy, Nellie Marie and Joseph Thomas Hamilton. All these are being given good educational opportunities.

Our subject laid the foundation of his education in the public schools of Atlanta, to which city the family had moved when he was still a small boy. After finishing the public school course, he spent three years at Atlanta University, and would be called a liberally educated man. Apart from the literature dealing with his line of work, especially architecture, he has found most helpful the Bible and the standard works. Like so many other good men, he puts the Bible first. He reflects great credit upon himself and upon his parents and home, when he states that the most valuable influences in the shaping of his life came from home and parents. His work and pleasure have taken him to almost every part of the United States east of the Mississippi river, so that he has a good general working knowledge of the country. In politics he is a Republican, in religion a member of the Congregational church. He is affiliated with both the Masons and the Odd Fellows, and ranks as a Thirty-Third Degree Mason. He commends to others those qualities which he has worked out so successfully in his own experience. They are education, the acquiring of property and moral training.

The value of a citizen like Mr. Hamilton, who earns his own living, establishes a home, rears a family, is a real asset to any community which cannot be estimated in dollars and cents.

WILLIS JAMES WILLIAMS

REV. WILLIS JAMES WILLIAMS, pastor of Bethel A. M. E. Church, Fitzgerald, Ga., was born November 1, 1872, in Baldwin county, and is a son of Willis and Margaret (Adams) Williams, his father having been a native



WILLIS JAMES WILLIAMS.

of Virginia and his mother a native of Alabama. His father was a farmer by occupation.

Young Williams received his preliminary educational training at Eddy High School, in Milledgeville, and from private teachers, and later took a course at Turner Theological Seminary, of Morris Brown University, in Atlanta. He was converted in 1892 and joined Wesley Chapel (A. M. E. Church) at Milledgeville, April 11, 1893. In 1901 he was licensed to preach, and the next year joined the Conference at Augusta, and was assigned to a mission without a single member—Midway, in Baldwin county. After one year there, he was sent to Jewell's Mission for one year, followed by one year at Clarke's Mission, St. Luke's circuit one year, Crump's Chapel (Macon station) two years, Bethel station (Barnesville) two years, St. Philip's (Atlanta) four years, thence to Fitzgerald, where he is now in his third year. There has been steady growth in the membership of the church at that point and a large amount of money has been raised since his pastorate there began. His progress has been gradual but steady, and by faithful application he has made continuous advancement. Bethel station is the leading church in the Fitzgerald District, with nearly three hundred members. As a faithful pastor, he finds quite enough to keep him busy during every hour of every day, and has thoroughly systematized his work in order to get the best possible results from his time. At 7:00 a. m. he goes to his study; about 8:30 to breakfast, returning to his study about 9:15 and remaining to 1:00 p. m., after which he visits until 5:00. He finds that this systematic division of his time helps him greatly in the discharge of the varied duties that devolve upon him as pastor of a flock of nearly three hundred members, to each of whom he endeavors to give a due share of personal attention, while keeping in close touch with all the varied interests of the church and everything that pertains to it.

Mr. Williams is a member of the Ministers' Union and of the Alumni Association of Morris Brown University. His reading is along lines that tend best to fit him for the work of his great calling; in fact, almost his whole time and energy

are bent to the one end of making that work the best possible success.

Mr. Williams believes that the best interests of Georgia may be served by giving each man in the state a man's chance. He considers the questions of finance and the tariff among the most important now occupying the attention of the country, and of course regards the moral, educational and religious welfare of the people as matters of prime importance anywhere and always.

Mr. Williams was married on June 22, 1896, to Miss Leila Ellen Parks, of Milledgeville, Ga. They have one daughter, Leila Ellen Williams.

Mr. Williams is a member of several important committees of his church, including the Trustees of Morris Brown University, and the Executive Committee of that Board; the Dollar Money Committee, and the Fourth Year Committee. He is also a member of the Semi-Centenary Committee, having charge of the celebration of the fiftieth anniversary of the organization of the A. M. E. Church in Georgia, and the following secret orders: G. U. O. of O. F., Knights of Pythias, Masons, M. A. C., and C. A. S.

PHILLIP GAMMA PAGE

THE story of the life of Phillip Gamma Page, of Jackson, Ga., is one of peculiar interest. He is a native of Africa, having been born on the West Coast prior to 1870. As a small boy he was accustomed to frequent the Mission trading post at Bassaw, where he attracted the attention of a former sea captain, who kept a store at that point. Later the captain induced the boy to accompany him to America, when he was about six or seven years of age. On reaching America he was put to school in Brooklyn for a couple of years. Following this, he attended the public school in Connecticut for three years. Mrs. Spelman interested herself in his progress, and under the auspices of the American Mission-

ary Association he was later sent to Atlanta University. Here he was converted and joined the Congregational church. He left school in his junior year, and began teaching at Shady Dale, in Jasper county. He identified himself with the Baptist church, and in 1905 moved to Jackson and became principal of the Jackson Public School. In 1913 he was elected head of the New Macedonia associational school, which has reached its highest efficiency under his management. Prof. Page is regarded as a capable and trustworthy teacher, and has built up his school to an enrollment of one hundred forty.

Among the different lines of reading, his own preferences run to history. He has not taken any active part in politics, being a man of one profession, and that teaching. He was formerly identified with the Pythians. He is an ardent advocate of industrial training for his people, and is himself a striking illustration of what a man direct from Africa can do when properly directed.

On January 19, 1908, he was married to Miss Josephine Hunter, of Jackson, Ga. They have no children.

JOHN HENRY ADAMS

WHETHER we are the product of our environment, should study the biographies of men like John Henry Adams. Born and reared in slavery, denied the opportunities of early education, and later learning to write by shaping the letters in the sand at his South Georgia home under the direction of a white boy, he has notwithstanding all these handicaps made for himself a prominent place as a religious leader of his race in Georgia. Those who know him best class him with the leading preachers of his race.

He is of a practical turn of mind, thinks clearly, expresses himself simply and fluently, sticks close to the Old Book, and seeks to train his people in the fundamental things of good morals, perfect honesty, and a religion which works itself out in the every-day life of his people.



JOHN HENRY ADAMS.

He was born near Newton, in Baker county, on May 10, 1846. His father, Obādiah Adams, was his master. His mother, Ann Adams, was a slave, and is still living at the ripe old age of a hundred and two. The longevity of his mother's family is remarkable. His grandmother lived to be ninety-eight, his great-grandmother a hundred and fourteen, and his mother's sisters all lived to be more than a hundred.

Mr. Adams was converted as a young man, and joined the white Methodist church in 1859. In 1866 he felt called to the work of the ministry and was licensed at Lumpkin, Ga., in 1866. In 1881 he was ordained Deacon at Savannah and four years later was made an Elder at Albany.

His first pastorate was at Georgetown in 1877, where he remained for four years. Feeling the lack of equipment, he arranged with Colonel Jordan, a lawyer of that town for private lessons at night, and kept this up for the whole of his pastorate at Georgetown. In fact, it may truthfully be said that Dr. Adams has been a student since his Emancipation, though at that time he could barely write his name.

His next pastorate was at Shellman, where he remained for four years; and it is interesting to note that on both the Georgetown and Shellman circuits he built four churches and took in at Georgetown 364 members and at Shellman 283. While on the Shellman work he continued his studies under Prof. Henderson, of Cuthbert. He was successful as a preacher from the beginning, so that by this time the larger fields began to open up to him, and he was transferred to St. James station Savannah for three years, where he took in nearly a thousand members during his pastorate. From Savannah he was sent to Thomasville for two years, where he was fortunate in locating another teacher, in the person of Prof. Rice. While on this work he added two hundred members to the church and paid off the debt. From Thomasville he went to Albany for a pastorate of one year, where he still kept up his studies under the direction of the white Presbyterian minister. Here he finished the brick church and paid it out of debt and took in 176 members. He was then sent to St. Paul, Atlanta, where he paid off the indebtedness, with the exception of four

hundred dollars, and added two hundred members to the church. From Atlanta he went to Athens for a pastorate of two years, and added two hundred and eight members, and freed the church from debt. The next year found him in Marietta, where a hundred and seventy-five members were added to the church; and from Marietta he went to Monticello for two years, 1896-7, where his work was greatly blessed by the addition of two hundred and fifteen members and the church freed from debt. In 1898 he was promoted to the Presiding Eldership, and placed in charge of the Albany District for three years. He was then transferred to the Macon Conference, 1902, and given the Eatonton District for two years. In 1903 he was assigned to the Thomaston station, where in two years he paid off the debt, built a brick church and added 120 members. He was again assigned to the Presiding Eldership and given the Newnan District, then the Covington District, and finally finished out ten years of service as Presiding Elder on the Monticello District. Following this was a short pastorate at Conyers, and another at Sandersville. From Sandersville he came to Barnesville, where he is now stationed.

This mere outline will give some idea of the ceaseless activities of this man of God. Had he been ambitious for himself, he might have pushed himself to the very forefront of his denomination and landed on the bench; but he has rather sought to lead his people than to promote his own interests. He is a quiet man, but deals frankly and plainly with his people, and interests himself in whatever makes for their progress along right lines.

In 1873, the Negroes of Pulaski and Coffee counties organized a colony and migrated to Liberia. This was placed under the leadership of Dr. Adams, who accompanied the colony to Liberia and remained for two years, returning in 1875. The trip was made on a sailing vessel, and the opportunity of preaching to his people was frequently improved. He was also active in a religious way while in Liberia, though the colony did not prosper, many of the members returning to America and others passing away in that country.

Dr. Adams attributes much to the example and teaching of his Christian mother, and among all the books places the Bible first. He has preserved many of his strongest sermons and addresses, and some of these have had wide reading. It is to be hoped that the most popular of these may be gathered in book form.

Dr. Adams has been twice married: first to Miss Mittie Rouse, of Houston county. Of the children born to them, Obadiah is dead. John is an artist and a writer, who conducts a book store at Jacksonville, Fla. Wellington is a musician and a teacher of piano, Washington, D. C.; Mittie Ann, now Mrs. Anderson, is a graduate of Morris Brown University and a teacher in the city schools of Griffin; David Wesley, who spent several years in the U. S. Army, is still in the government service. While on the Eatonton District his wife died.

On December 10, 1903, at the close of his work on that district, he was married a second time, to Miss Laura Tompkins, of Eatonton, who is also a teacher and an influential missionary worker. They have five children: Laura, Christine, Julia Nettie, Spence and McNeal Adams, the other two being dead.

In recognition of his work as a preacher and a worker in the church, the degree of D. D. was conferred upon him by Morris Brown University in 1911. The same degree was in like manner conferred upon him by Bethany College, N. C. in 1893. Among the secret orders, Dr. Adams is identified with the Masons and the Odd Fellows. He has wisely invested his savings in real estate, and now owns property in Conyers, Athens, Americus and Cochran.

Note.—Dr. Adams died August 1, 1915.

WILLIAM SHERMAN CANNON

IT WOULD seem that the late '60's was a very unpropitious time in which to begin life. The South was rendered bare by the ravages of the most dreadful war in history. The white people were poor, and the Negroes, though free, were

poorer still. Race feeling was running high, and race prejudice was finding expression in new and different ways.

It was, however, into such a scene and such a time that the subject of our sketch, William Sherman Cannon, was born at Cross Hill, S. C., on July 11, 1868. His father, Mercer Cannon, was a blacksmith, which indicates that he was a man of more skill and ingenuity than the ordinary field hand. His mother was Fannie Young. His parents were brought to Georgia in 1858, and settled at Cartersville. Five years later, however, in '63, which was in the midst of the War between the States, they were taken to South Carolina, where our subject was born. Mercer Cannon was born in Baltimore, while Fannie Young was a native of Petersburg, Va. Both were sold from their relatives at a tender age, the father being twelve and the mother ten. They were brought South, and neither ever heard of their relatives again. So it will be seen that Mr. Cannon knows nothing of his ancestry back of his father and mother.

Soon after the war schools were established for the education of the Negro in various parts of the country, and among others, Claflin University, at Orangeburg, S. C. Here young Cannon attended school and laid the foundations of his education. Later he spent sometime at Knoxville College, and later still studied at Morris Brown College, Atlanta. He left school, however, in the second year of his college preparatory course, and in 1888, at the age of twenty, began teaching school.

After eight years in the educational work, he organized the Independent Benevolent Order, the story of which is told in another chapter in this volume. Mr. Cannon has since the organization been secretary and treasurer of the order, and has pushed the work to such advantage that though still young as an organization, it is now worth more than fifty thousand dollars, and has a **membership of more than fourteen thousand**,

Born on a farm, young Cannon laid broad and deep the foundations of his success during the first twenty-one years of his life, which were devoted to farm work, thus giving him a strong and vigorous body. Later, after he began teaching, a

part of each year was devoted to the carpenter trade, at which he became quite skillful.

In May, 1894, Prof. Cannon moved to Troup County, and was really the founder of a small town on the A. & W. P. Railroad in that county, which was named Cannonville for him. He was made post master here in 1901, and served for four years in that capacity.

In March, 1894 he was married to Lula B. Lathan, who was a daughter of Ike and Harriet Lathan, of Marietta, Ga.

With the progress of his educational work, Mr. Cannon prospered, and later, with the development of the order which he had organized he accumulated means, and is now a man of considerable wealth.

Three children have come to bless his home. They are H. Ethel, William S. Jr. and A. Lorena Cannon.

The progressive attitude of the man may be inferred from the fact that each of these children is being given a college education. Ethel is a graduate of Atlanta University; the boy is in the college course at Fisk University, while the youngest girl is a student at Fiske University.

Mr. Cannon has not confined his reading and thinking merely to matters which relate to the day's work, but has given serious consideration to the problems of his people. He favors the colonization of the Negro on the same basis as the Indian has been colonized, in order that he may rise to the highest state of manhood independently of an antagonistic environment.

One may judge of Mr. Cannon's social characteristics by the fact that he is a member of the Odd Fellows, Masons, Knights of Pythias, and as stated above, was founder of the Independent Benevolent Order and is Supreme Grand Master of that order and a member of the Supreme Circle. He is a member of the A. M. E. Church, and in politics is a Republican, subscribing heartily to the doctrines of ex-President Theodore Roosevelt. With all his other duties, he finds time to edit a semi-monthly paper, called "The Truth."

As the years have come and gone, Mr. Cannon has seen his projects prosper and his fortunes grow and his family develop

about him. He is one of the forceful, substantial, prosperous men of his race, whose example is worthy of emulation. By his energy and capacity, coupled with sterling character, he has won success where many another man would have failed. The fact that he had nothing to begin with makes it all the more creditable that he has worked out a large measure of success; and still in middle life, there remain years of good service to him.

He is a thorough believer in practical education of the Negro children, the buying of farm land and building of homes, and the saving of money. Of course, his most lasting monument will be the organization of the Independent Benevolent Order, of which he is an important officer.

JAMES DAILEY SOLOMON

JAMES DAILEY SOLOMON, who lives between Locust Grove and McDonough, in Henry county, is one of the prosperous farmers and one of the leading colored men who own land in that section.

He was born in Jones county just after the close of the war, January 18, 1873. His father was John Augustus Solomon and his mother before her marriage was Janie Clowers. On his father's side his grandparents were Alfred and Betsey Solomon, on his mother's side, Saul and Mary Clowers.

Dailey Solomon was married February 12, 1896, to Miss Pearlie Vandergriff, who was a daughter of Jake and Memmie Vandergriff, of Henry county. To this union have been born eight children. The seven living are: Garfield, Roosevelt, Reelmond, William, John Thomas, Minnie Ruth, and Johnnie May Solomon. He is giving to these the education of which he was himself largely deprived, his opportunity for schooling being limited to the local school.

As a boy and young man Dailey Solomon worked on the farm and was known as a quiet, steady boy. He always avoided anything like rowdyism and has never been called in court on his own account, or even as a witness. After his marriage in '96,



JAMES DAILEY SOLOMON.

he began farming for himself and buying land. He now lives in a comfortable home on a well equipped farm and is one of the well-to-do men of Henry county. He owns 153 acres of land and makes an average of about forty bales of cotton a year. He owns property to the value of at least seven thousand dollars.

While a busy man, he finds some time to read and places the Bible first. He is a member of the Baptist church, in which he is a deacon and a Sunday-school teacher, and is identified with the I. B. O., being treasurer of his local lodge.

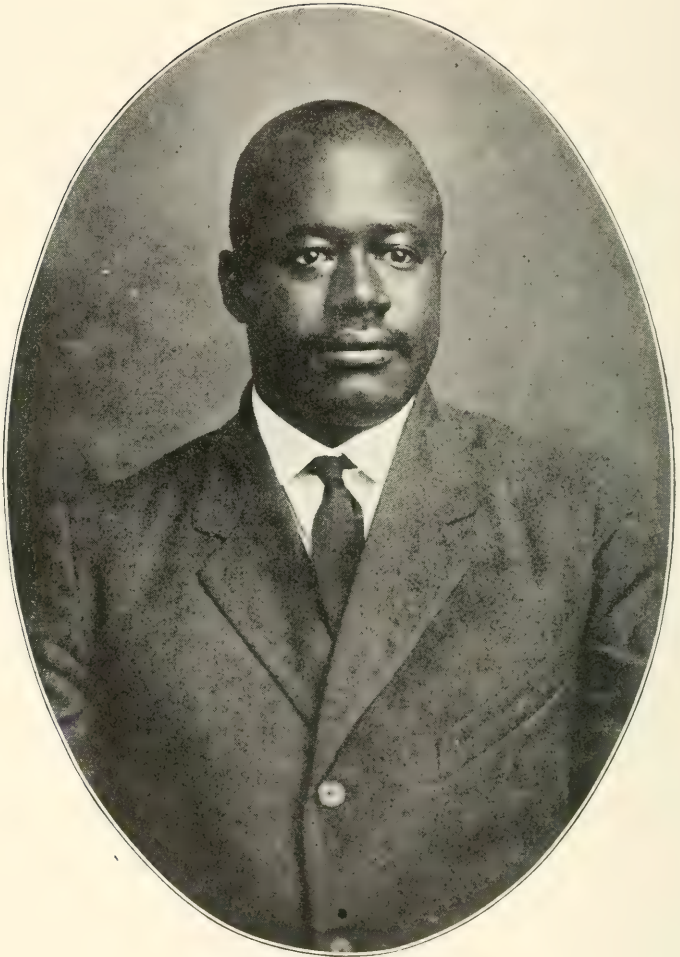
He thinks a crying need among his people is better educational training, more true religion, and better leaders.

JAMES DOUGLAS MORRIS

DR. JAMES DOUGLAS MORRIS, of Cuthbert, is a native of Farley, Ala., where he was born November 19, 1884.

His parents, Henry and Lou (Lindsay) Morris, were born just about the close of the war, so that Dr. Morris belongs to the new generation. His grandfather was Alfred Morris, and his great grandfather was known as Caroline Morris, having been born in North Carolina, and sold into Alabama soon after that state was opened up to settlement by the white people.

Young Morris attended the public schools of Alabama, and when sufficiently advanced entered the A. & M. College at Normal, Ala., for the Normal course. He completed this course in 1906. He worked on the farm till grown to manhood, and after that in the iron works, and later in the mines for five years. It was by hard work of this sort that he earned the money with which to complete his education. He was near nineteen years old before he earned money for himself, and was then inclined to travel around for a while, but was induced by his father to try to make a man of himself. He was also greatly helped and inspired and taught self-confidence by the superintendent of his Sunday-school, who brought him out and made him an assistant superintendent at the very early age of twelve years. Thus early taught self-reliance, as well as taught to work, he managed to



JAMES DOUGLAS MORRIS.

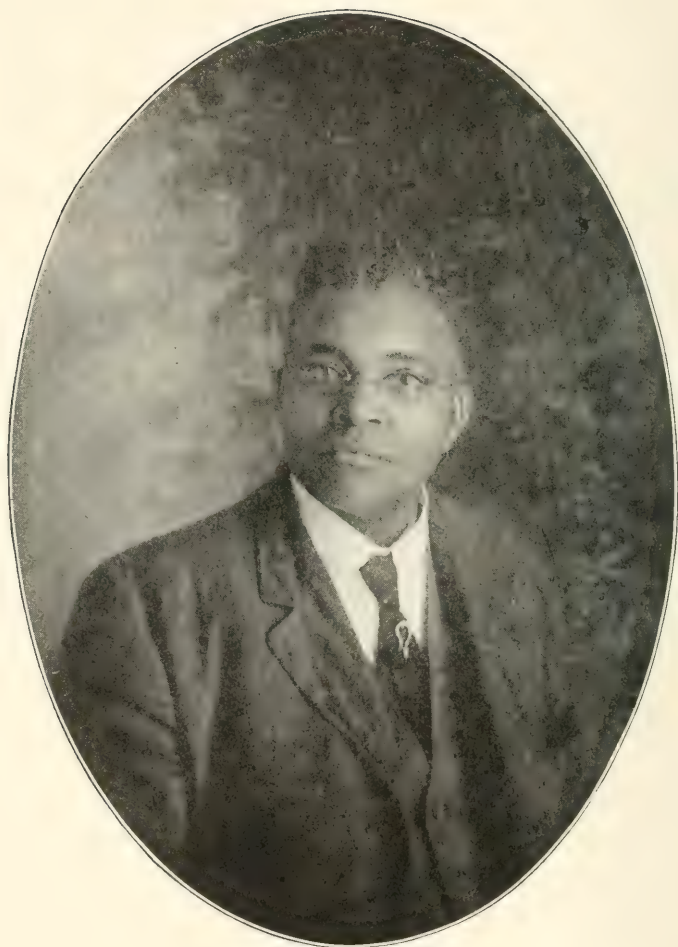
enter Meharry College later, and was graduated from that institution with the degree of M.D. in 1911. Something of his pluck may be gathered from the fact that he entered college with only twenty-four dollars. During the vacation period of the last two years in college, he was in the Pullman service, and in that way saw a great deal of the country.

In August of 1911 he located at Cuthbert and began the practice of medicine and surgery. On July 29th of the following year, he was married to Miss Bennie Dolphin. She was educated at the A. & M., Normal, Ala., and taught one year in Oklahoma before their marriage.

Dr. Morris is the only colored physician in Randolph county, and has already made for himself a prominent place in the business and social life of that section. He is identified with the various medical societies to which he is eligible, and in politics is a Republican, though not active. He is a prominent member of the A. M. E. Church, though his duties preclude his taking any official position in the church. Among the secret orders he is a member of the Pythians and Masons. He believes the thing which will contribute most to the progress of his people in Georgia is that practical sort of instruction along all lines which will enable them to adapt themselves to their environment. Dr. Morris' relationship with his white neighbors is cordial and helpful. This is true of the members of his profession as well as the laity. He owns a small tract of land near the city and has before him a promising future.

JOHN DOSSON LOVEJOY

REV. JOHN DOSSON LOVEJOY, now of Griffin, Ga., District Superintendent of the Griffin District of the Methodist Episcopal Church, was born at Greenville, November 28, 1863. His father was George Washington Lovejoy, a carpenter, and his mother's maiden name was Elizabeth Render. They were all, of course, slaves, though John D. was born nearly a year after President Lincoln's Emancipation Proclama-



JOHN DOSSON LOVEJOY.

tion, and within a year and a half of the time that Emancipation became generally effective. On the paternal side his grandparents were Banister and Martha Fench, the latter coming from Virginia. His maternal grandparents were Daniel and Ann Render. These grandparents, as was the case with a large number of the "before the war" Negroes and some of a later period, lived to a ripe old age.

John's education was obtained in the common country public schools, then known as "government schools."—supplemented, of course, by later reading and home study. The school session lasted only about three months during the year; and in the meantime he had to work hard to help support the younger children of the family. The home training and influences were good. Outside of the Bible, his preferred reading in recent years has consisted of the Harvard Classics.

When he was nineteen years of age, his father gave him of his slender means, five dollars on which to begin life for himself. He frankly says that the way has not been easy, and his progress has often seemed to him slow; and yet steady, faithful, persistent effort has not been ineffective, and gradually he has seen the slowly accumulating results of his efforts both in a widening influence and in the accumulation of property, until now he occupies a position of considerable responsibility in the church and in the York Masons, and is recognized as a very substantial citizen in good standing.

For twenty-eight years he worked at the carpenter's trade and ran a grocery store at Greenville; though now his church duties require practically all his time.

He was converted at an early age, and immediately felt called to the work of the ministry. Being licensed to preach in the same year, he joined the Conference in 1893. His first pastorate was Thomaston Mission, and continued four years. Two years after beginning at Thomaston, the Barnesville work was added. He then went to Cartersville one year, Elberton two years, Gainesville ten years, and Griffin two years as pastor. In 1910, he was promoted to the superintendency of the Griffin District. Among the visible results of his work since entering the ministry, may be noted the addition of over fifteen hundred members to the church, and a church building erected at Thomaston, one

on the Barnesville circuit and one at Gainesville; also a parsonage at Cartersville and one at Griffin.

On May 9, 1891, he was married to Miss Lula Tart, daughter of Allen Bowden and Sallie B. Tart, of White Sulphur Springs.

In politics he is a Republican. Among the secret orders, he is a member of the Knights of Pythias, and is State Grand Master of the F. A. A. York Masons.

As for the things that will be most conducive to the welfare of his race in the state and nation, he states briefly what may be universally recommended—"Self-denial and a closer walk with God."

HENRY EARLY FORTSON

REV. HENRY EARLY FORTSON, a Baptist minister of Hartwell, Ga., is a striking illustration of self-made men who have risen from places of obscurity to position of leadership in the Negro race since Emancipation. Denied the opportunities of an education, but with a sincere desire to learn, as well as a burning zeal for his people, he has forged ahead till now he stands at the head of four of the leading Baptist churches in his section of the state.

He was born in Elbert county October 6, 1868, near Broad River. His parents were Henry A. Fortson and Matilda Jackson. His grandmother's name, on his mother's side, was Ann Allen, and her mother was brought from Virginia to Georgia and sold at public auction. His maternal grandfather was John Jackson.

Henry Fortson was brought up on the farm. Speaking of what education he secured, he says it was by working half day and going to the county school the other half, and by the aid of pine knots and interrogating others about things he did not know.

He was converted at the age of eighteen and joined the Springfield Baptist Church in Elbert county. Early feeling called to the work of the ministry, he was licensed and ordained by the



HENRY EARLY FORTSON.

same church. He also felt the desire to help his own people especially, and with this end in view began teaching school. In this, however, he was not satisfied, for the reason that he felt constantly the call to the ministry. About this time he was called to the pastorate, but, filled with a sense of unworthiness, refused to go until 1901. In that year he entered heartily into the work of the ministry, and since that time has found life happier and more successful. His first pastorate was at Rock Branch, which he served eleven years. He has also served Oak Grove thirteen years; First Baptist Church at Hartwell ten years; Maple Spring ten years; Antioch two and a half years, and Lavonia.

Reverend Fortson is a man of one calling, and since finding his place devotes himself fully to the work of the ministry. He takes no part in politics, and is not identified with any of the secret orders. When asked for a suggestion as to how the best interests of his people might be promoted, he remarked: "Industrial education, I think, is the greatest need of my people in this section of the state. I believe, too, that interest in the improvement of my people by good white citizens and encouragement of the leaders of our race, would tend greatly to our uplift." He places the Bible first in his reading; is also fond of history, especially the history of the races, and draws freely on the encyclopedias of science. He owns his home property, valued at about four thousand dollars.

On February 1, 1884, he was married to Miss Dora M. Oliver, whose parents were John Oliver and Cynthia Wilkins. They have five children: Queenie Esther, Hosea Holmes, Eula May, Henry Lovett and Jewel Salena.

Mr. Fortson is vice-moderator of the Savannah River Association and chairman of the Executive Board of the same body. He is also a trustee of the Savannah River High School, and is an active worker in the Sunday-school field. He owns a small farm which occupies that part of his time not devoted to the ministry.

NANK WILSON

AMONG the intelligent and substantial citizens of the thriving little town of Decatur, Ga., is Nank Wilson, who has built up a prosperous and growing business in furniture and groceries. He was born July 17, 1875, in Atlanta, where he grew up. His parents were both slaves prior to Emancipation, his father, William Wilson, having belonged to Mr. Joseph Felker, of Monroe, Ga., and his mother, Fannie Craig, to Mr. Bob Craig, of Lawrenceville. His grandparents were Perry and Bell Cleveland, who were owned by Mr. Bob Cleveland, of Gwinnett county.

Young Wilson obtained his education at the Gate City Colored School in Atlanta, during such time as he could spare from the arduous labors which devolved upon him in the support of himself and his mother, by shining shoes, selling papers, and other work. He feels that to a Christian mother more than anything else he owes the molding of his life. His mother died in 1909.

After leaving school, young Wilson accepted employment with the Union Mutual Insurance Association, for which he became a traveling representative in the principal towns and cities of Georgia, but was promoted to Sick Claim Paymaster, and from that to State Superintendent; but resigned in 1906 to engage in the furniture business at Decatur, to which he added a grocery business in 1908, and has been successfully conducting both since.

On June 9, 1896, he was married to Adelle M. Brooks, daughter of Jethro and Isabella Brooks, of Charleston, S. C. They have seven children: Julian, Isabella, Lewis N., Alvin B., Charles F., Edwin A. and Edna Mae. The two oldest of these are students in Atlanta University; the next three in the public schools of Decatur.

Mr. Wilson is a Republican in politics, and has served as a delegate in several local conventions. He is a member of the A. M. E. Church of Decatur, and has been the capable superintendent of its Sunday-school for fourteen years. He is a steward



NANK WILSON.

and trustee in the church, and a trustee of the public school. In his reading he places the Bible first, but has also found interesting and helpful, among other things, the "Royal Path of Life," the writings of Dwight L. Moody and the novelist James Fenimore Cooper; for while preference is given to serious works, he does not exclude those which furnish entertainment and recreation. He has travelled some in the Southeastern states, and as far north as Ohio, Indiana and Illinois. He is Senior Chancellor Commander Knights of Pythias Lodge No. 202, at Decatur.

Like every other true Christian of whatever race, color or previous condition, Mr. Wilson delights to acknowledge one Master—Christ—whom he earnestly endeavors to serve in his church and Sunday-school work and in his daily life. He is a Christian business man who has made a success of both his business and his religious work. He owns a good home in Decatur.

WILLIAM DATCHER

DR. WILLIAM DATCHER is a successful practicing physician and surgeon of LaGrange, Ga. He was born near Honea Path, S. C., on August 17, 1859, son of Charles and Rachel Datcher, both slaves. His maternal grandfather was Ned Key. By the time he had reached school age, Emancipation had become effective. He attended at intervals, the public schools of South Carolina, and later spent three years at the Brewer Normal Institute at Greenwood, S. C., going next to Claflin University, at Orangeburg, where he finished in 1886, in the Normal Department. He then went to Richmond Theological Seminary for one year, after which he took the first year of the medical course at Leonard Medical College, at Raleigh, N. C., going from there to Meharry College, at Nashville, Tenn., graduating in 1898, and began his twelve years of successful practice at West Point, Ga., continuing thereafter with increasing success at LaGrange, his



WILLIAM DATCHER.

present location, where he has the confidence and esteem of his friends among the people of both races. Notwithstanding his thorough educational training, all the assistance he had from his father was five dollars. The rest he worked out himself as best he could. Teaching was the principal means by which he accomplished this, after he was sufficiently advanced. In fact, he began teaching near his home when a mere boy, even before he could pass the examinations required in the public school system. For four or five years he taught in South Carolina, and after that taught a dozen years or so in Georgia, at Carnesville, in Newton county, at Washington and in Troup county.

He is a member of the Baptist church, and an active church and temperance worker. He preaches occasionally, and is a prominent member of the Western Union Baptist Association, where he is often placed on important committees. He is robust and vigorous in body and a man of active mind. The formation of his character and ideals he attributes in large measure to the Christian home in which he was reared. In the pursuit of an education, he received the first strong impulse from a schoolmate who has since passed away. He has traveled some in several states. Is actively identified with the Republican party, being chairman of the Executive Committee of the Fourth Congressional District. He was elected a delegate to the last National Convention, at Chicago, but did not attend. Among the secret orders, he is affiliated with the Odd Fellows, Masons, Good Samaritans and Household of Ruth; and was formerly a Knight of Pythias. He has accumulated some property in LaGrange. He believes that nothing would be more effective in advancing the welfare of his race in this country than industrial education and the nation-wide prohibition of the liquor traffic.

On January 30, 1900, he was married to Miss Adella Eubanks, daughter of Richard and Fannie Eubanks, of Whitesville, Ga. They have six children: Maceo, Christianita, Horace, Fannie, Ralph, Clattie May, and a pair of twins, Helen and Dorothy Datcher.

It is interesting to mention a case of anterior and posterior trephining performed by Dr. Datcher in 1906, resulting in re-

markable success and recovery after the patient had been abandoned by other eminent physicians. He has performed many other operations with equal success.

He has a genial disposition, and always enjoys a hearty laugh with his friends and patients.

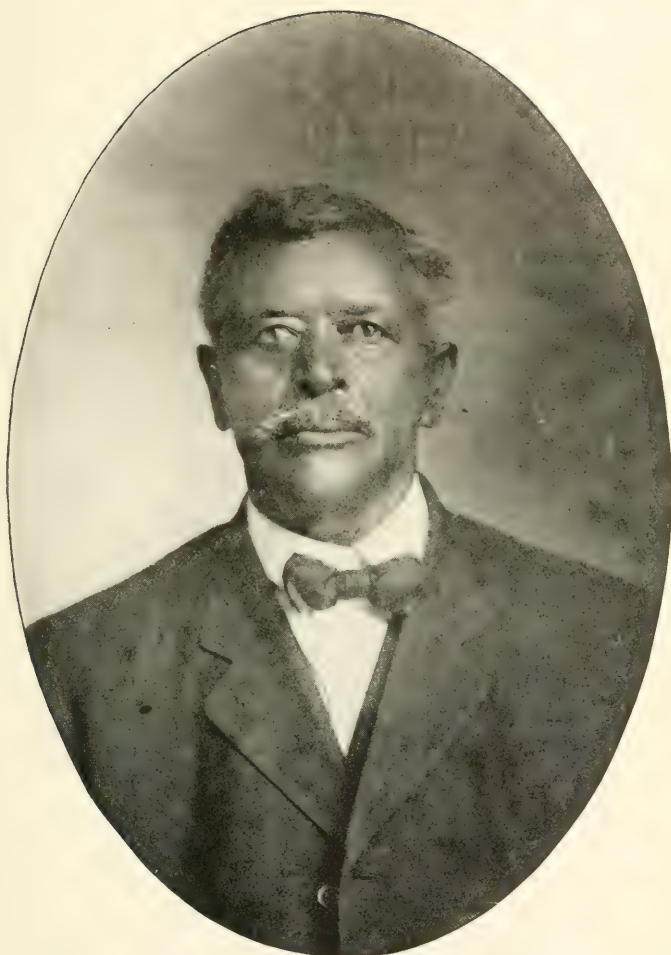
ANDREW JACKSON WILKERSON

AMONG the unpretentious but intelligent and efficient men occupying the position of Presiding Elder in the A. M. E. Church in Georgia, is Rev. Andrew Jackson Wilkerson, of Greensboro. He was born at Cuthbert, in this state, sixty-one years ago, or on April 27, 1853. His mother was Mary Horn. He never saw his father, but learned from his mother that he was a brick-mason named Moses Patterson. Both his parents were slaves from Florida. From Cuthbert, Ga., his mother moved with him to Barber county, Alabama, where he was reared and educated in the graded schools. He still has a brother, Henry Bryant, at Dothan, Ala.

After the war he was hired to his former master till eighteen years of age. He was then married, and he and his wife attended school together.

About the same time he was converted, and soon felt the call to the ministry. In December, 1875, he returned to Georgia, and was licensed to preach in 1880, receiving his first appointment to Dallas, where he remained for five years, followed by four years at Ringgold, four at Kingston, four at Cartersville, four at Washington (Ga.), and three at Dawson. He was then appointed Presiding Elder, first of the Rome District, where he was continued for three years, and then sent to the Washington District, where he is now (1914) serving his third year, with headquarters at Greensboro.

While this record is brief, it will be seen that his ministerial service has covered a period of thirty-eight years; and the increasing importance of the positions to which he has been appointed, and particularly that which he now holds and to which he has been repeatedly appointed, indicate a highly creditable



ANDREW JACKSON WILKERSON.

record. At least a dozen churches have been built or repaired on his various charges. He attended the General Conference at Kansas City, and is a life trustee of Morris Brown University. He is a practical jeweler, and by that means helps to finance himself while carrying on his church work.

On January 21, 1871, Mr. Wilkerson was married to Miss Barbara Anderson, of Clopton, Ala. They had an only child, Missouri Mizell, who is the mother of fourteen children. She passed away on February 14, 1914.

Mr. Wilkerson is a Republican in politics, and is a member of the Odd Fellows and Masons. He believes that Christianity and education are the two things most needed in Georgia, and which will conduce most to the real and solid prosperity of the whole country. He is particularly impressed with the need of improvement in the rural schools, and of more real Holy Ghost preaching.

Since the foregoing was written, Mr. Wilkerson has passed away, in May, 1915, while in his fourth year on the Washington District.

GEORGE WILLIAM LEMON

AMONG the successful business men of the negro race of Georgia, who began with nothing, and who, by their energy and honest dealing, have made a financial success, is George William Lemon, of McDonough. What is more, he has made for himself and family, a good name among both his own and the white people. This was no accident. It was the result of hard work, right living and good business judgment.

Mr. Lemon's parents were Augustus H. Lemon, a carpenter, and Curlie Groves. His grandparents on his father's side, were A. A. Lemon, a white man, and Classie Lemon. His grandparents on his mother's side, were William S. and Caroline Groves. George Lemon was born October 6, 1869, and it must be remembered that during the years when he reached boyhood and manhood, the opportunities for a negro boy without means,



GEORGE WILLIAM LEMON.

were very limited indeed. He managed, however, to attend a public school and later spent a part of two years at Clark University. He reads and writes and makes his own business calculations.

His principal business has been that of a groceryman and a farmer. He owns his own home in McDonough, as well as two small farms of eighty-five acres, which he rents. He began without a cent of capital. A local merchant, who knew him, gave him a few dollars' credit. He met his bills promptly and was able to buy larger bills until at the end of the first year he had saved one hundred and fifty dollars. With this he entered the larger market of Atlanta and by making connections with the well-known firm of McCord-Stewart Grocery Co., where he was known as a reliable man, he was able to secure such things as he needed. Here, again, he made good, and by his promptness and business-like methods of handling his bills, established himself with the houses with which he did business, till now he gets whatever he wants and has never had an order turned down.

George Lemon believes in and advocates some fundamental things which are good, not only for his race, but for all people, everywhere. He believes in economy, industry and sobriety, and thinks if these are practiced that other important things, such as home-owning and education will soon follow.

He is a member of the M. E. Church, of which he is a steward and trustee, and was for years superintendent of the Sunday-school, which place is now being held by his eldest son. In politics he is a Republican, being Secretary of the Henry County Committee. Though not now active, he was formerly identified with the Odd Fellows and the Masons. His favorite lines of reading are the Bible and History. He has traveled extensively in the South, the Middle West and in Canada.

On December 25, 1888, he was married to Lady Tecumseh Wyatt, a daughter of George W. Wyatt and Georgia Wyatt. They have nine children to whom he has given the educational advantages which he himself lacked. They are, Lorenzo A, a successful tailor and merchant; Kelly G.; Annie Ruth, now Mrs. Towns; Willie Shafter; Blanche; Lucile; Robert L.; Sidney W.; and Frank. Both Mr. Lemon and his wife carry old line life insurance.

THOMAS HENRY DWELLE

AMONG the colored people of Georgia, perhaps none have shown more ability or made a more honorable record than the Dwelle family of Augusta and Atlanta, of which Rev. Thomas Henry Dwelle, A.M., of the former city, is a worthy representative. He was born in Americus on August 19, 1878, son of Rev. George H. and Mrs. Eliza (Dickerson) Dwelle. A sketch and portrait of his father appears elsewhere in this volume, as does also that of his sister, Georgie Dwelle-Howell, M.D., and to them the reader is referred for additional information in regard to the family history.

Upon reaching school age, Prof. Dwelle was placed by his parents in the public schools of Augusta. After completing the seventh grade, he entered Haynes Normal Industrial School, and later took courses at Lincoln University, graduating from the regular literary department of that institution in 1899 with the degree of A.B., and four years later, or in 1903, from the Seminary, with the degree of S.T.B. Still later, in recognition of his superior learning and abilities, he received the A.M. degree from the same university.

When asked as to whether he had difficulties to overcome in acquiring an education, he replied: "The story is too long and intricate; but through many and varied sufferings the Divine Hand led on to better things." A man whose religious life is sincere and intense, his abiding faith in the leadership of that Divine Hand has never failed him, nor has he shrunk from following where it led; and his life of faith and consecration is rich in its good fruitage. The formation of his character and ideals, he attributes in large measure to the influence and training of his father and his teachers. As a boy he was fond of boyish sports, such as boxing, football and foot-racing. He has traveled extensively throughout that portion of the United States east of the Mississippi and in the Dominion of Canada and visited the Pacific coast once. He is a widely-read man, and fond of all lines of substantial reading, with the emphasis pre-eminently upon the Bible. Converted at the age of eight, it



THOMAS HENRY DWELLE.

was not until after he reached manhood and was preparing for the medical profession, that he felt and yielded to a call to the ministry.

After his graduation from the seminary in 1903, he first taught for a time at Thomson, Ga., where he was principal of the colored public school. After three successful years in that work, he entered the ministry of his (the Baptist) church, and was called to the pastorate of Cumming Grove Church in his home city of Augusta. For five years he has been pastor of the Union Baptist Church, in the same city, where the work has prospered under his hand, and for six years he has been moderator of the oldest colored Baptist Association in Georgia, the Ebenezer. For two years he has been president of the Colored Civic League of Augusta, being the first to occupy that position of usefulness and honor.

Dr. Dwelle has been twice married: first to Miss Lessie A. Braboy, of Screven county. By this marriage there were three children, two of whom, Christina Cornelia and Georgia Henri, survive. Subsequent to the death of his first wife, Dr. Dwelle contracted a second marriage, with Mrs. Ella Blackburn, daughter of John and Sarah Jennings, of Augusta. This second wife has one son by her former marriage, Armour Jennings Blackburn.

Politically, Dr. Dwelle was formerly a Republican. Upon the formation of the Progressive party in 1912, he became identified with that, actively assisting in its organization and making a speech in the State Convention in Atlanta. He does not, however, slavishly follow the dictates of any party, but reserves the privilege of forming his own conclusions and party affiliations after careful thought and investigation, and is now observing the course of events with a view to intelligent action in the future.

He was made a Mason in Oxford, Pa., (the seat of Lincoln University), in 1902, and has acted temporarily as Worshipful Master, and as chairman of the committee to secure charter for a new lodge.

Dr. Dwelle believes that a close application, both in faith and practice, to the fundamental teachings of God's word will satis-

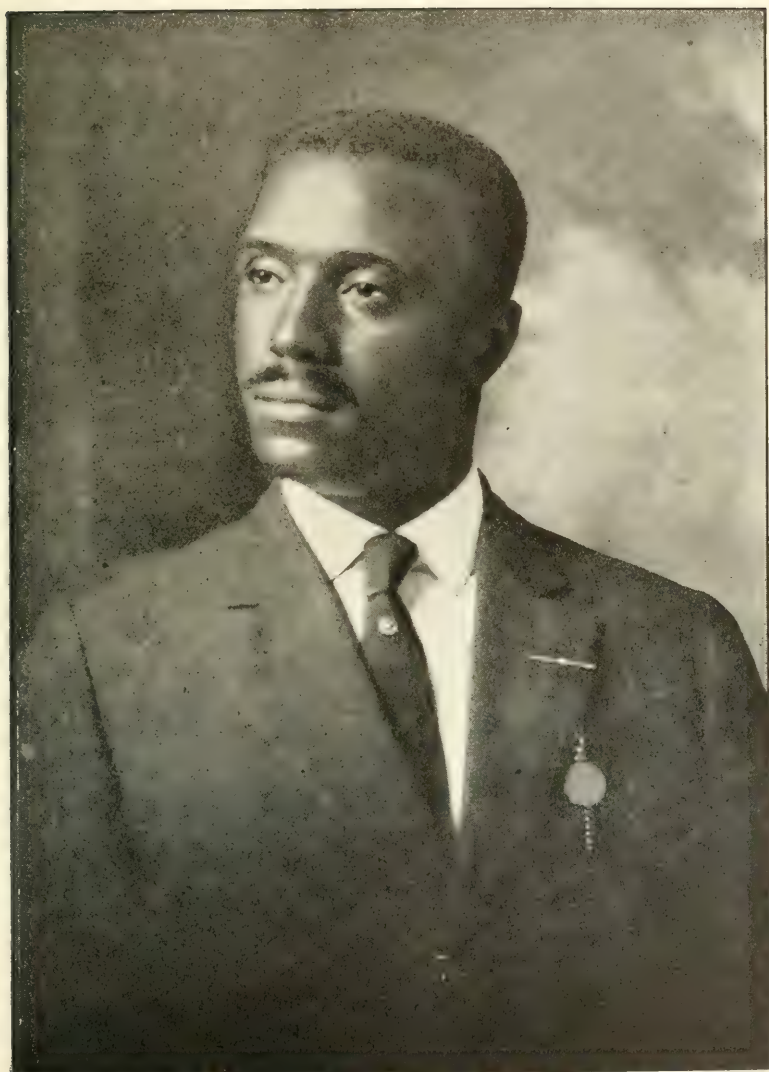
factorily settle the problems of any individual or collection of individuals; and that this, therefore, is the thing most to be commended to the people of his own race, as well as all other races of mankind; and his life work is being directed accordingly.

WALTER SPURGEON HORNSBY

MINISTER'S son, newsboy, salesman on a vegetable wagon, schoolboy and janitor, butler, coachman, wagon-painter, —then one of the organizers of an industrial insurance company, which under his management becomes one of the large factors in the development of his race, reaching in sixteen years a total membership of fifty-eight thousand, with an annual income of more than a quarter of a million dollars and a reserve fund of sixty thousand,—such in brief is the romantic career of one of the dark sons of America and of the South in this land of opportunity.

Mr. Hornsby was born at Blythe, Ga., on February 22, 1882. His father, Rev. Thomas J. Hornsby, was a Baptist minister of ability and character, who exerted an extensive influence in his section of the state, and whose wife, the mother of our subject, was Charlotte (Campfield) Hornsby. They were both slaves till the close of the war of the 'sixties, and T. J. Hornsby's parents were Samuel and Rachel Hornsby, also slaves.

W. S. Hornsby was educated at Nellieville Academy, Haines Normal and Industrial Institute and Walker Baptist Institute, graduating from the last named in 1901. Though his father was successful and prominent as a minister, he was not wealthy, and young Walter was obliged to assist in meeting the family expenses by working out between school hours, so that the only time left for his studies outside of school was at night. Perhaps, however, that was itself, in a sense, an important part of his schooling. He also recognizes the great value of the training and influence of the Christian home, schools and associates. Dur-



WALTER SPURGEON HORNSBY.

ing the entire time spent at Walker Baptist Institute, he served as janitor.

An outline of his early activities in a business way having already been given, it is hardly necessary for our purpose here to go into that further; though the mere reading of that outline can hardly give any adequate conception of the staying qualities, the energy and resourcefulness necessary to win his way through these various vicissitudes to ultimate success. It was in 1898 that the Pilgrim Health and Life Insurance Company was organized, and from that point his history becomes in a large measure the history of that enterprise, a sketch of which will be found in this volume. Along with its extensive growth and widespread faith in its strength, integrity and success, there has always been confidence in the men back of it, and it is to that as well as to the wisdom in management that its success has undoubtedly been due.

Mr. Hornsby is a Baptist in religion, and is eminently active in his church life as he is in the great business which he directs. Besides being a trustee of his church, he takes an active part in every department of Christian work in his city, and is always prominent in every movement that makes for the betterment and uplift of his race. He is a Republican in politics, having been secretary of the Republican Convention of his Congressional district. Among the secret orders he is affiliated with the Knights of Pythias, G. U. O. of O. F., and A. F. and A. M. He is a past officer in the Knights of Pythias. His suggestions as to how the best interests of the race may be promoted, are characteristic of the man, and involve nothing of which he has not demonstrated the value in his own life and experience. He says: "By unity of effort, faith and confidence in God, thrift, industry and education."

On December 25, 1912, Mr. Hornsby was married to Miss Mary Ann Dugas, daughter of Francis Mitchell and Mary Jane Dugas. They have two sons, Walter Spurgeon, Jr., and Thomas Dugas Hornsby.

DOCK COLUMBUS BRACY

REV. DOCK COLUMBUS BRACY, a successful Baptist minister residing at Buckhead, in Morgan county, though born a slave and confronted by many discouraging conditions, has won success both as a minister and a farmer, and may properly be classed as one of the substantial public-spirited citizens of the community. His father, Abram Bracy, was a Baptist minister before Emancipation, and his mother, Epsy (Daniel) Bracy. They lived near Eatonton, and it was here on June 11, 1859, that Dock Bracy was born.

On account of prevailing conditions after the war, the boy's educational opportunities were very limited indeed. His parents, just emerging from slavery, were not only very poor, but being themselves unlettered did not recognize the value of an education for the boy. Notwithstanding these adverse conditions, he made good use of his odd moments, noon hours and night schools.

He was converted at the age of seventeen, and immediately felt called to the work of the ministry. This call changed the whole course of his life; for with it came the realization that he must fit himself for his life work. He did not hesitate, but in 1885 sold all he had and went to Atlanta to enter Atlanta Baptist College. This was done in the face of the fact that he had a wife and two children at the time, while his parents and friends told him frankly that he was playing the fool. He remained a student at the Baptist College for six years. In 1891 his health failed and he had exhausted his money, so he was forced to leave college without completing the course. Since that time he has justified the effort and expenditure he then made.

It was during the vacation period of 1889, when he was earning money by teaching a summer school in Putnam county, that he was called to take charge of a large church known as Jefferson. He has served that church continuously from that day to this. Later he was called to Sanders Chapel, which he has served for seven years. From this it will be seen that he



DOCK COLUMBUS BRACY.

has good wearing qualities and grows in the confidence of those who know him best. Ebenezer Baptist church at Athens he served one year. At Jefferson a good building has been erected under his pastorate. Other improvements in that neighborhood under his leadership include a good two-story school house. At Smyrna, another of his pastorates, where he has served seventeen years, both a church and school building have been erected. He does not content himself with merely preaching to his people, but appreciates the value of pastoral work, and is a constant adviser and helper of the people whom he serves.

On January 5, 1882, he was married to Miss Ella Terrell, a daughter of Asbury and Susan Terrell, who were reared as slaves. Of the nine children born to them, the following now survive: Dock, Jr., Paul S., Susie E., Hattie M. and Ella L. Bracy.

In attending conventions and in the course of his other religious work, as well as for comfort and pleasure, Mr. Bracy has travelled rather extensively. Such time as he has found for reading has been devoted to the Bible and miscellaneous good books and papers. For a number of years he taught school in addition to his ministerial work, and he also operates a successful farm. He is a man of good practical common sense, who gives careful attention to the details of his own varied work, and takes a deep interest in all that concerns the welfare of his neighbors. He votes with the Republican party, but is not otherwise active in a political way. He is Worthy Master of his Masonic lodge, a member of the Brethren and Sisters of Benevolence and of the Woman's Mission Clubs of his churches, and, to use his own expression, "a strict member of the Sunday-school," which no doubt has a great deal to do with the success he has had in his churches.

Asked as to how in his opinion the welfare of his race in the state and nation might be promoted, he puts first and last, good strong men of sound morals. He says they need education, and they need money and other property; but if given that kind of men there is no other need that cannot be supplied.

Notwithstanding his disadvantageous start in life, and the fact that twenty-nine years ago he sold all that he had and

spent six years at college in preparation for the great work of proclaiming the glad tidings of Salvation, such have been his energy and his efficiency along various lines since that he has not only accomplished much for others, but is also himself the owner of property assessed at three thousand dollars and worth more. He is conscientious and punctual in the discharge of his business obligations.

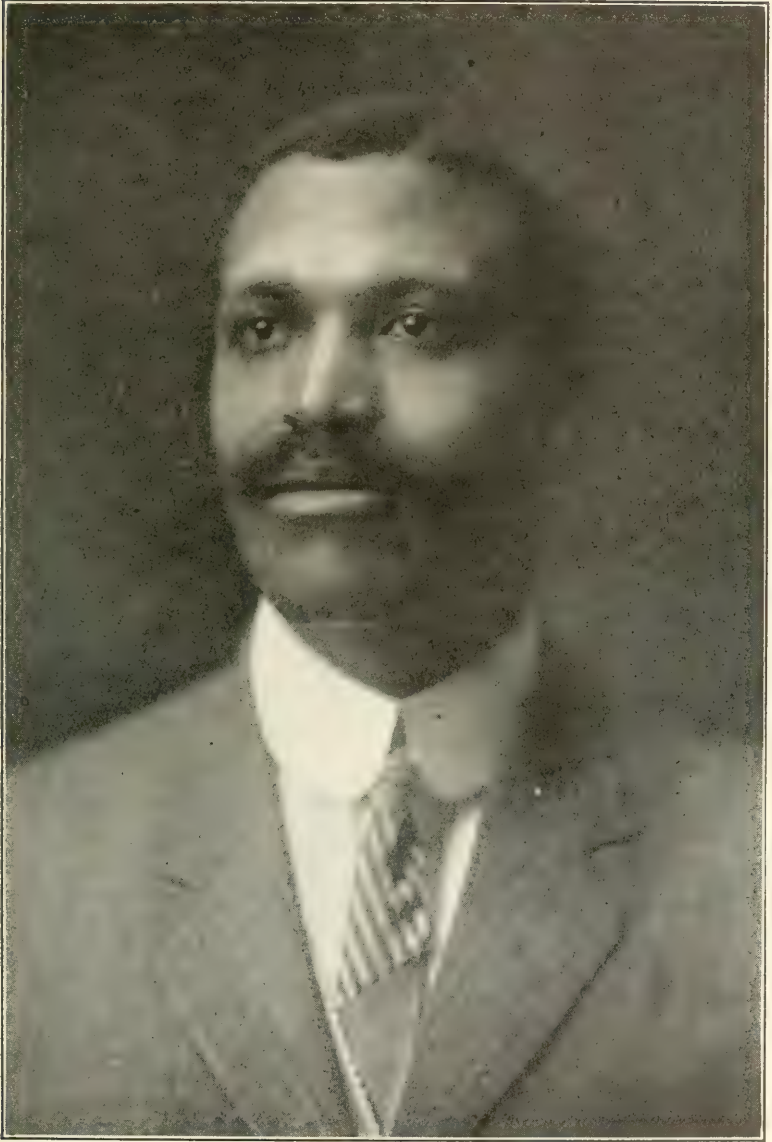
He is a member of the Executive Board of the State Baptist Convention, and chairman of the Executive Committee of the Madison Association, of which he has been moderator for thirteen years. More than two thousand souls have been added to the church through his ministry.

SOLOMON WILLIAM WALKER

TRULY a remarkable record is that made by Solomon William Walker, a prominent young insurance man of Atlanta, Ga., who, born near Waynesboro, in Burke county, on November 15, 1877, and early orphaned by the death of both parents, has already to his credit a record of success and achievement which would do credit to a man much older and with a much more advantageous start in life. But after all, early adversities and difficulties seem often to constitute the best of training schools, since they bring out the best qualities in a man, which might not otherwise be developed. He learns economy; he learns not to flinch in the face of difficulties, nor shrink from steady, persistent hard work; and these, with rugged honesty, constitute, after all, some of the best elements of ultimate and enduring success.

S. W. Walker's parents were Rev. Henry Walker and Martha A. (Hornsby) Walker. His father was a farmer and pastor of the Spring Hill Baptist Church, of which his maternal grandparents, deacon Samuel Hornsby and Rachel Hornsby, were members.

To begin with, his parents were poor. Then his father died when he was yet but a child, and his mother moved with him to



SOLOMON WILLIAM WALKER.

Augusta. She also died soon afterward; so it devolved upon him to earn a living for himself, and obtain such education as he could while doing so. He managed, however, to obtain a fair education at the Nellieville Academy and Walker Baptist Institute. He secured a job grazing cattle for a dairyman at a dollar and a half a week and board, and later took up work for the Kernighan Brick Company as wheelbarrow boy. Next he became driver of a grocer's delivery wagon; and impossible as it may seem, it was while thus engaged that he began his successful career as an insurance man, organizing in 1898, the Pilgrims' Benevolent Aid Association, which is now known as the Pilgrims' Health & Life Insurance Company, and handles the largest volume of sick benefit business of any company in Georgia, operated by white or colored, except the Industrial Life & Health Company, of Atlanta, of which Mr. John N. McEachern (white) is president. Later he joined the United States Army, Forty-Eighth Volunteer Infantry, in which he served as a corporal from 1899 to 1901. As a soldier he went to the Philippine Islands, spending a while on the way at each of the following cities: Atlanta, Ga.; Cincinnati, O.; St. Louis, Mo.; Kansas City, Mo.; Ogden, Utah; San Francisco, Cal.; Nagasaki and Yokohama, Japan. After spending eighteen months in the Philippines he returned to America, and upon the expiration of his enlistment resumed his insurance work for the same company, and was its first special business writer. Later he was made its first traveling representative, in which capacity he traveled throughout the state, establishing many branch offices or agencies. Later still, he became General Superintendent of the company, and is now manager of the Atlanta branch, where, in less than eight years' time, he has built up a collectible debit of more than one thousand dollars a week. In addition to this remarkable record, he was the founder and is now president of the Atlanta Business Investment Company. He is also a director, as well as District Manager of the insurance company with which he is identified. He is prominent in fraternal circles, being Chancellor Commander of the Pacific Lodge Knights of Pythias, and a member of the Refuge Lodge of Masons, and of the Pilgrim Health & Life Lodge of Odd Fellows.

On November 27, 1901, Mr. Walker was married to Julia M.

Donnigan, daughter of Fannie (Owens) Donnigan. They have three children: Alvetious J., James H. and Agnes L. Walker.

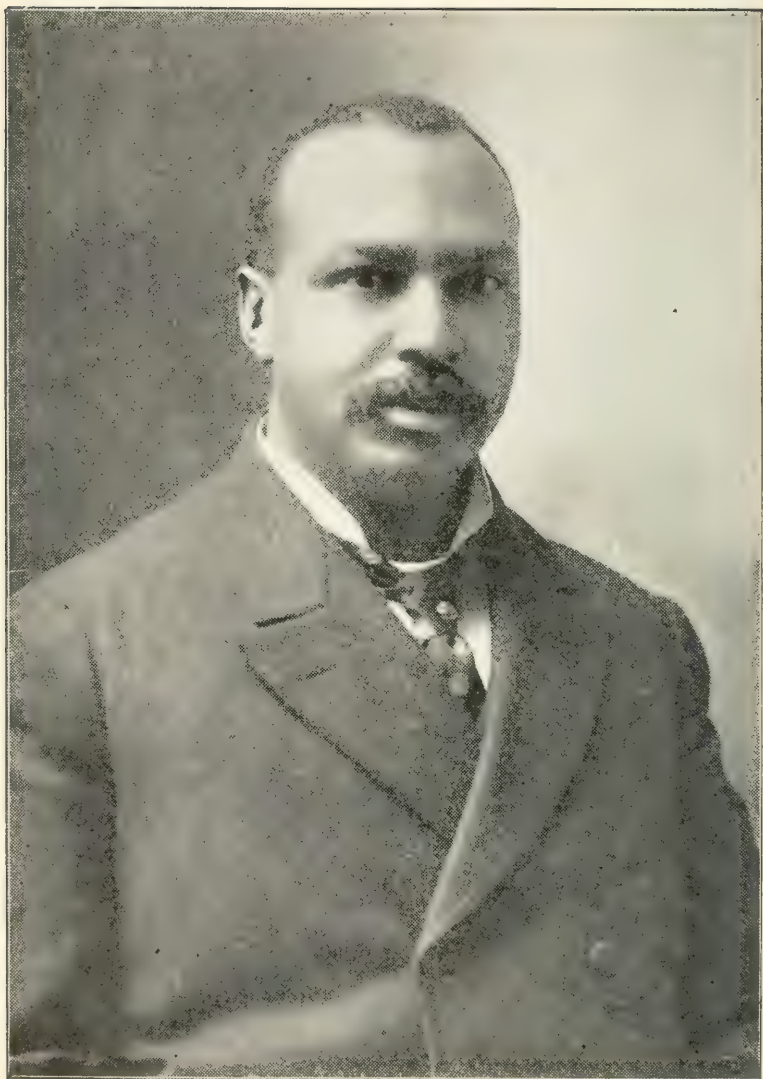
Mr. Walker is a Republican in politics, though he has not found time for active participation in party affairs. In religion he is a Baptist; and being the son of strong Christian parents, it is not strange that their influence has remained with him, and that he is active in religious work. From what has already been said of his success as a business and insurance man, it is hardly necessary to add that he has become a substantial property owner. He believes that if the Negroes are given good schools, with competent teachers, and an equal chance with other men, they are abundantly able to take care of themselves.

HENRY HUGH PROCTOR

REV. HENRY HUGH PROCTOR, D.D., pastor of the First Congregational Church of Atlanta, has long been recognized by the people of both races as one of the vital religious forces of that city, though he is not yet an old man by any means, having been born December 8, 1868, at Fayetteville, Tenn., son of Richard Proctor, who was a carpenter, and Hannah Weatherly. His paternal grandmother was Mary Weatherly and his maternal grandfather Allen Weatherly. As definite genealogical records of the people of his race were seldom kept until recent years, he is unable to trace his ancestry beyond the names given; but judging from his own life record, there must have been potential forces back of him, whether or not there was ever afforded opportunity for their development in a large way.

Converted at the age of twelve, he very early became active in religious work, and when nineteen decided to enter the ministry.

Dr. Proctor, as a boy, attended the public schools of his native town of Fayetteville, Tenn., and later entered Fisk University, from which he was graduated in 1891 with the degree of A.B. Having felt called to the work of the ministry, he took a theological course at Yale University, from which he was graduated with



HENRY HUGH PROCTOR.

the degree of B.D. in 1894, and the D.D. degree was conferred on him some years later by Clark University, Atlanta, in recognition of his attainments in learning and the efficiency he had manifested as a minister of the Gospel. The years during which his education was being acquired, however, were not devoted exclusively to books, faithfully as they were studied and thoroughly as they were mastered; but as he started without means, it was necessary for him, while acquiring an education, to provide by his own efforts the means for obtaining it. This was done by various methods, according to varying circumstances, and included teaching, working at the printing trade, singing, and hard manual labor. In other words, he had the energy and the courage to take hold of the best that offered, whatever that was, provided only it was useful and honorable and afforded an opportunity for earning a livelihood and equipping himself for his life work. His physical training was fortunately not neglected; for in addition to that which naturally resulted from the manual labor which he did, due attention was given to physical culture by training in the Yale gymnasium. Among the forces which contributed mainly to the shaping of his early life, and whose influence yet continues, he attributes fifty per cent. to his parents, twenty-five to home life, twenty to school and five to associates. That is a statement which it is worth while for all parents to consider. In his reading since leaving college, he has found most helpful works along theological, philosophical and sociological lines, to all of which much discriminating thought has been given, as has been manifested by the practical results of his life work.

Since beginning his active life work, Dr. Proctor has held one pastorate only, that of the First Congregational Church, Atlanta, to which his entire time has been given. This work has prospered and developed marvelously under his able and consecrated leadership; and the very fact of his long continuance with the one congregation has given him a thorough insight into its conditions and needs, a thorough acquaintance with his forces and a thorough grasp of the situation such as would not otherwise have been possible, as it has also won for him the deep and abiding confidence and esteem of the people with whom he labors,

and thereby helps to insure their hearty co-operation. Under his pastorate, the church has developed from one of the moderate-sized old-line sort to a great modern institutional church, and the large new church building which its growth has necessitated, located at the corner of Houston and Courtland streets, is an ornament to that part of the city. The auditorium has a seating capacity of one thousand people and is open for any meeting for the uplift of the community. In addition to the regular, thoroughly organized and progressive church and Sunday-school work, missionary and young people's societies, etc., the varied scope of the work includes a library and employment agency, and also a working girls' home at 185 Courtland street. In fact, the pastor has had the wisdom to recognize the need of so instructing, training and developing his people as to best fit them for the duties and responsibilities of up-to-date Christian citizenship; and he recognizes the fact that Christian religion of the right sort must permeate and work through our everyday life.

On August 16, 1893, Dr. Proctor was married to Miss Addie Davis, daughter of Dock and Harriet Davis of Nashville, Tenn. Of the six children born to them, five are now living, as follows: Henry, Muriel, Lillian, Roy and Vashti. The family resides at 183 Courtland street.

Doctor Proctor has traveled extensively, having visited not only all parts of America, but also many countries of the old world in his fifteen thousand miles of travel there, including Spain, England, France, Italy, Africa, Palestine, Greece, Turkey, Switzerland, Germany, Belgium and Holland. With his habits of careful study and close observation, this has materially broadened and deepened his knowledge of human conditions and increased his efficiency in dealing with human problems. As a result he is much in demand as a lecturer on present day race conditions and on his travels abroad, having spoken frequently as preacher, or lecturer, from some of the most historic platforms of the North and East, where he is well-known by cultured audiences.

His work in Atlanta has been recognized and commended by the leaders of both races in America who are men of international

fame, many of whom have been heard from the platform of this justly celebrated church. Among these might be mentioned Dr. Booker T. Washington, Ex-Presidents Roosevelt and Taft, and many others.

So far as his own race is concerned, Dr. Proctor says that "from the inside their interests can best be advanced by work and worth; from the outside, by justice and sympathy."

With both pastor and church developed to their present degree of efficiency, there is every reason to believe that their future will be one of large helpfulness indeed.

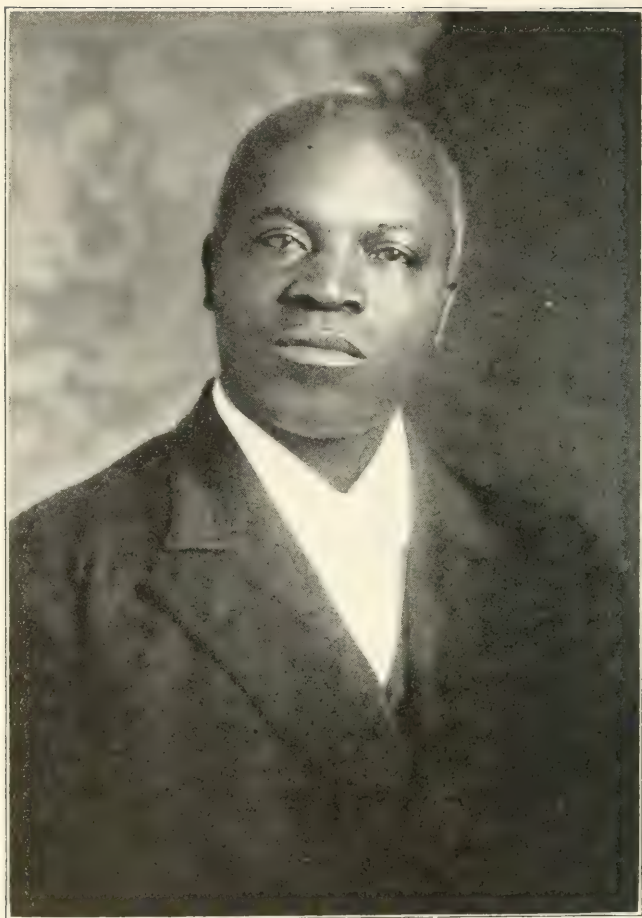
GEORGE HENRY LENNON

REV. GEORGE HENRY LENNON, like a number of other citizens of Georgia, is a native of North Carolina, having been born at Wilmington on March 14, 1866. His parents, Benjamin and Martha Jane Lennon, were both slaves. His paternal grandfather was Henry Swindell, whose mother was named Hannah. His grandmother on his mother's side was Hannah Richardson.

Mr. Lennon has been married twice: first on January 2, 1894, to Miss Gaddie F. Tillman, of Appling county. By this marriage there is one son, Edgar Franklin, now a student at Meharry Medical College. After the death of his first wife he was again married, on May 30, 1906, to Mrs. Martha Jane Hunt Samuel, a daughter of John and Laura Samuel, of Rome, Ga., and by this marriage there are two children—Mason Cuyler Benjamin and George Henry, Jr.

Reverend Lennon's family moved away from Wilmington about 1866. He attended school as a boy at Dorchester Academy, in Liberty county, Georgia, after the family moved to Georgia, and later attended the Waycross High School, and after entering the ministry spent a part of three years at the State Industrial College at Savannah. Later he entered Gammon Theological Seminary, where he remained from 1902 to 1905, in order to better fit himself for the work of the ministry.

At the age of nineteen he was converted, and soon after felt called to the work of the ministry.



GEORGE HENRY LENNON.

The problem of getting an education, however, was a serious one, as he was the only boy among five children, and could not easily be spared from the work of earning a living, and when this was done there was little or nothing left to apply to his education. The boy felt, however, that he must equip himself for his life's work, and refused to be discouraged, and kept up the struggle which brought with it success, and incidentally much valuable experience which has enabled him to sympathize with and help others. He attributes much of his success in life to the influence of his parents and the associations of the schools he attended.

As a young man he engaged in merchandising at Waycross, and since entering the ministry has given himself fully to that work. His first pastorate was at Baxley, Ga., in 1898, and the next year he joined the Conference. Prior to that time, from 1895 to 1898, he was a contractor in crude naval supplies, and for the next six years was dealer in general supplies. Long before he had felt called to the work of the ministry, and was by this time convinced that he must surrender to the call; so in '97 he was licensed to preach, and as stated above, began in an humble way at Baxley, Ga. His progress has been steady, and has been marked by rapid advancement in his church, till at this time he is District Superintendent of the M. E. Church for the LaGrange District. From 1910 to 1913 he was Secretary of the Savannah Annual Conference.

In politics he is a Republican, though not active. In his reading he has found the Bible the most helpful of all the books. Next after this he would put history. When asked for some suggestion as to how the best interests of the race might be promoted, he said: "Let the best and most wholesome influences be exerted over the children. Bring them under the influence of Christian schools and colleges, and as far as possible eliminate the evil influences."

Reverend Lennon is a good business man as well as a successful minister; and while as a minister his earnings have not been large, still he has managed from year to year to make some investments where he has been located.

JOHN HENRY JORDAN

THE late Dr. John Henry Jordan, whose successful and brilliant career as a doctor was cut short by an untimely accident in his early forties, was a native of Troup county, having been born near Hogansville, March 11, 1870. He was burned to death by an explosion of his automobile on September 16, 1912, in his forty-second year, when he had reached the prime of splendid manhood, and had built up a great practice, by means of which he was constantly enlarging the circle of his influence. He was buried at Newnan.

His parents were Berry and Isabella (Young) Jordan. Back of these, the paternal grandparents were Tom and Lula Jordan, and the maternal grandparents, who came from Virginia to Georgia, were Ned and Dolly Young. These were all slaves.

As a boy, John H. Jordan attended the LaGrange Academy for his elementary education. Not satisfied with this, he determined to go to college, and finally to enter the medical profession. The outlook was not encouraging. He not only lacked the means, but his father, who did not understand the higher education, did not believe in it. Hence the boy could count on no encouragement or assistance from that source. Nothing daunted, however, by these untoward circumstances, the young man forged ahead, and saved enough out of his own earnings to enter Clark University. When sufficiently advanced with his literary course, he entered Meharry College for his medical course. By hard work, rigid economy and steady perseverance, he was able to complete his course in 1896, with the degree of M.D. He kept himself in good trim physically, giving considerable attention while in college and later to athletics and physical culture. After his graduation, he began the practice in his home town of Hogansville, where he remained for about two years. From the very beginning of his work as a physician and surgeon, he kept in touch with the latest and best in his profession, and was a constant reader of works on medicine and surgery. He seemed to take to surgery intuitively, but was by no means content with this natural aptitude, but spared no effort



JOHN HENRY JORDAN AND FAMILY.

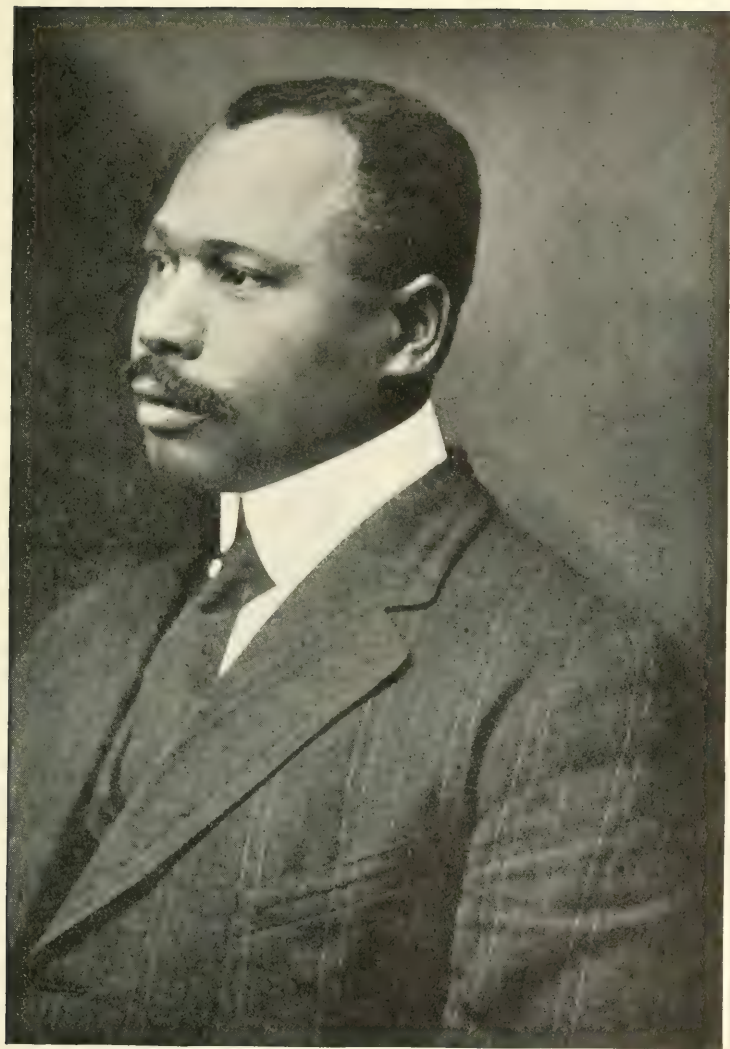
to make himself proficient. His general medical practice was also most successful. After two years of growing practice at Hogansville, he recognized the promising field which Newnan offered, and moved to that thriving city in 1898. Soon after this, on September 22, 1898, he was married to Miss Molly E. Ramsey, a daughter of Dr. and Mrs. Edward Ramsey, of Houston, Tex. Mrs. Jordan was reared by her grandparents in Atlanta, and educated at Clark University. Before her marriage she was a teacher. They had two children; one, Edward P. Jordan, who appears in the accompanying picture, survives.

Dr. Jordan's wisdom in moving to Newnan was at once demonstrated. His practice grew at such a rate that in 1905 he established a sanitarium, the only one of its kind in his part of the state. With the growth of his practice, he wisely invested his earnings in real estate, and at the time of his death was prosperous and well-to-do.

He was a public-spirited man, and an enthusiastic supporter of every progressive movement of his race. His relationship with his white neighbors was cordial and mutually helpful. He was the moving spirit in the building of a tabernacle at Newnan for the use of his people on public occasions, and at the time of his death had in mind a plan for the establishment of a public library for their use. He was identified with the different medical societies, and was also a member of the Pythians. He joined the Methodist church at his old home when quite a young man and, although he never did move his membership, he was a faithful attendant and helper in the Methodist church at Newnan.

COMMODORE IRVING CAIN

DR. COMMODORE IRVING CAIN, a leading physician of Rome, is a native of Orangeburg, S. C., where he was born Nov. 20, 1861. His parents were Albert and Caroline (Carnes) Cain, both slaves. His father was taught to read and write by his young master, and after the war became a teacher. In this way the boy had advantages which a



COMMODORE IRVING CAIN.

great many of his neighbors did not enjoy. After the war, when he came of school age, he attended the public schools of South Carolina for a short while, and later entered Claflin University, at Orangeburg, thus preparing himself for the work of a teacher; and it was by this means he earned money to continue his education and to take the medical course at Meharry College, which he completed with the degree of M. D. in 1891.

Not content with taking the first school offered, he sought the best schools and those that paid remunerative salaries. As a result his teaching was scattered over several estates, including North Carolina, South Carolina, Mississippi, Florida and Arkansas. Apart from the money which this enabled him to earn, it gave him much practical experience which has been of value to him in later years.

In politics he is a Republican, and has been prominent locally in the counsels of his party, being chairman of the County Executive Committee, and occasionally representing the county at the State Convention. He is a member of the M. E. Church, and is identified with the Odd Fellows, Masons and Knights of Pythias. For six years he was Grand Medical Examiner of the state for the Odd Fellows, and has held various official positions in the other secret orders. He does a general practice in medicine and surgery, which has grown steadily with the years and with the increasing appreciation of his skill on the part of his home people. In another respect he has set his people a worthy example, in that he owns a comfortable home, and in addition to this has considerable renting property. He maintains a modern, up-to-date office on Broad street.

On December 29, 1892, he was married to Miss Mattie J. McHenry, daughter of Jackson McHenry, of Atlanta. Mrs. Cain is a graduate of Atlanta University, and taught five years in the Gate City Public School prior to her marriage. They have three children: Randolph E., C. I. Jr. and Lillian.

Dr. Cain is an extensive reader of general literature in addition to his professional reading, and is also very fond of science. He ranks as one of the leading citizens of his race in North Georgia.

RICHARD MERRITT REDDICK

IT is gratifying to note the increasingly large number of competent men of the race who, within the last ten years, have taken up professional work. All along through the years the ministry has claimed some of the brightest lights of the race, but it is only within recent years that the other professions, requiring technical skill and learning, have begun to fill up more rapidly.

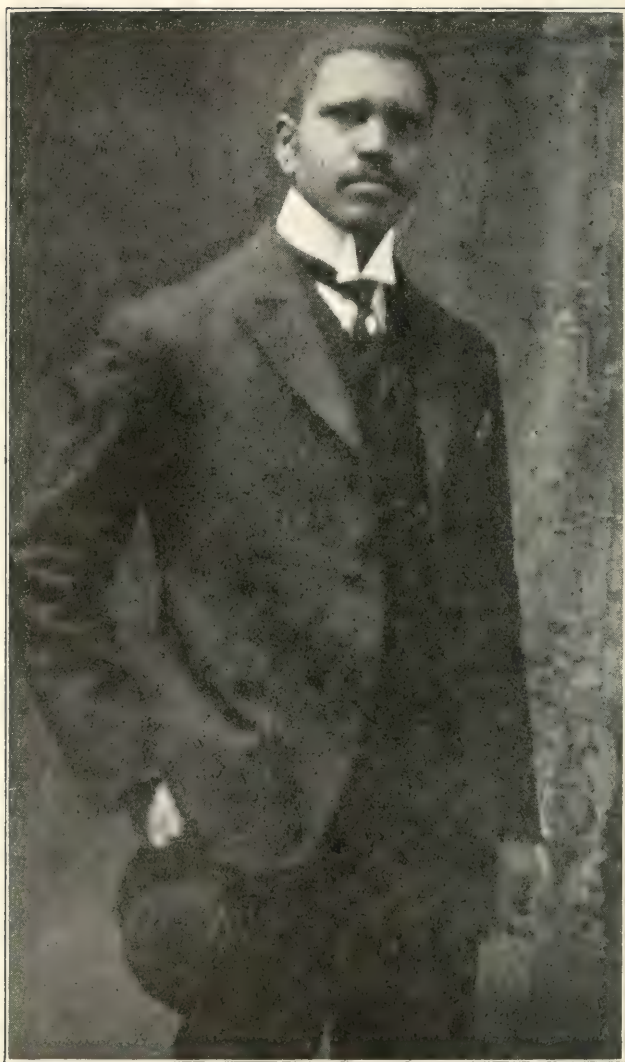
Among the younger men of Georgia, who are making their mark in their chosen profession, is Dr. Richard Merritt Reddick, of Atlanta. He was born in Randolph county, June 22, 1883, and is therefore now only a little more than thirty years of age. His parents were James and Mary Ann (Munger) Reddick. His father was a farmer. Prof. M. W. Reddick, the well-known educator, of Americus, is a brother of Dr. Reddick, as is also Mr. J. L. Reddick, formerly a store-keeper and gauger of Savannah, but now a farmer and teacher.

After attending the public schools, Richard entered the Americus Institute, and later was matriculated at Meharry Medical College, Nashville, Tenn. He finished his dental course, however, at Howard University, Washington, D. C., from which he received the degree of D.D.S. in 1909. In pursuing both his normal and professional courses of instruction, it was necessary for him to earn the money for his expenses by work during odd hours and summer vacations. These summers were in part filled by dining car service.

Upon completing his dental course in 1909, he located in Atlanta, where he has since followed his profession, building up a good practice.

On December 22, 1910, he was married to Miss Ethel Lee Reynolds, daughter of William O. and Mattie Reynolds, of Cuthbert, Ga.

Dr. Reddick knows but little of his ancestry back of his parents, both of whom were slaves. There were large families on both sides. His father died in 1899, and his mother, who is



RICHARD MERRITT REDDICK.

widely known for her charity and industry, is still living (1916).

Dr. Reddick is a Republican in politics, and is a member of the Friendship Baptist Church, in which he is a member of the board of deacons. His activity in religious work is indicated by the fact that he is a director of the National Metokas, an organization of young Men's Bible Class, as well as president and teacher of the Metoka class of Friendship Sunday-school. He is also identified with the colored Y. M. C. A. of Atlanta. Professionally, he is connected with the state and city associations of dentists, and is a director of the Atlanta Business & Investment Company, engaged in real estate and development work. Like so many others of his race and of every race, he has found books of historical sketches and biography especially helpful and inspiring. He keeps in touch with the times through the magazines and daily papers and up-to-date in his profession through the dental magazines and professional literature.

JOE THOMAS JOHNSON

REV. JOE THOMAS JOHNSON, a prominent minister of the Colored Baptist Church, now residing at Athens, Ga., was born at Stephens, Oglethorpe county on May 6, 1870, of parents who had been slaves to within a few years of that time. His father was York Johnson, a farmer, and his mother Laura (Bell) Johnson. His grandparents were, on the father's side, Baltimore and Caroline Johnson, and on the mother's, Bennet Bell, a farmer, and Dorcas Bell, a cook.

Among the qualities that have contributed so largely to Mr. Johnson's success and usefulness, are the courage and determination which were early exhibited in such a marked degree in his pursuit of an education under great difficulties resulting from lack of financial resources. He was graduated from Jeruel Academy in 1893 and attended Atlanta Baptist College in 1897-8. During the summer vacation he would work hard



JOE THOMAS JOHNSON.

and save all he could; but even with the most rigid economy the funds would not last through the year. From February 1st to May 22nd, 1890, he lived on bread and molasses; and from January to May of the next year the cost of his rations was only eleven dollars. By that time, however, he had reached the point where he could secure license to teach in the public schools, and his increased earnings made the way somewhat less difficult, though none too easy. In the meantime he had been content to eat food cooked twice a week, on Mondays and Thursdays, and without lard or other grease of any kind, so that its toughness often had to be overcome by soaking in water before it could be eaten. At the time no one but himself and "old Mamma Howard" knew the character of his rations. His parents and home life, school and associates, have all exercised a large influence in the formation of his character and ideals. He finds standard theological reading the best help in his ministerial work.

His early work after he reached the point where he could secure license, consisted of teaching. He then farmed for a while, but in recent years has been giving most of his time to the ministry. He was ordained January 2, 1908, at the request of St. Mary Baptist Church, East Athens. Nine months afterward he was called to the pastorate of the Hill's First Baptist Church at Athens, whose former membership of seven hundred had dwindled to thirty-eight, and over whom there hung a debt of \$4,472.70, besides accumulated interest. With firm purpose and unwavering trust in the Lord, they assumed the responsibility and went energetically to work. Within thirty-nine months they had made the final payment on the debt, and the membership had been increased to near four hundred. It is now near five hundred. His pastorate of that church still continues, and during these five years the church has been remodeled at a cost of twenty-five hundred dollars, and the current expenses have been met, in addition to clearing off the debt already referred to. The membership is in good condition, happy and hopeful, and, as he expresses it, "proud of their opportunities to work," which is truly something in which to rejoice in so noble a cause.

On March 5, 1894, he was married to Miss Janie Lovania

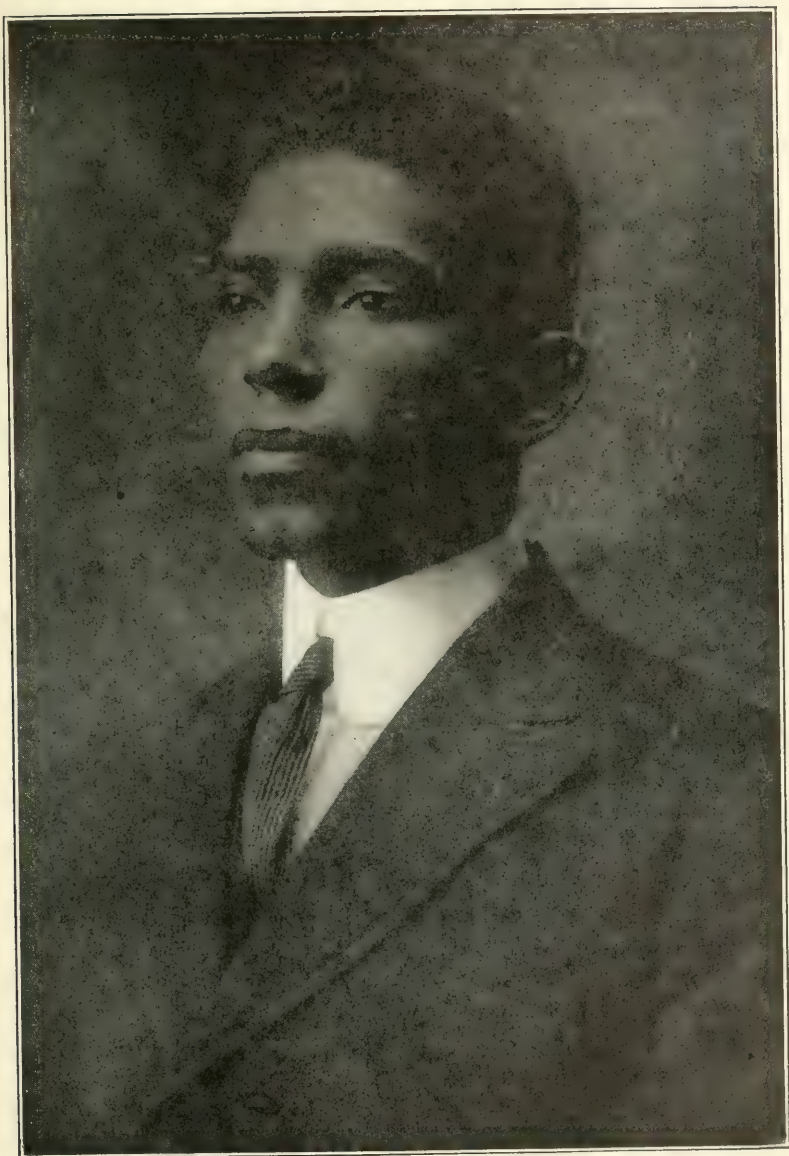
Smith, daughter of Howell and Kittie Smith, of Watkinsville, They have nine children, as follows: Corene L., Joe Thomas, Jr., Alfred Roosevelt, Irvin Hatterson, Escus Howell, Leslie Taft, John Hubert, Monroe David and Katherine Ruth Johnson. He is of course taking care of their educational interests.

Mr. Johnson has traveled some in the South and Middle West. In politics he is a Republican, and is a member of the State Central Committee. Among the secret orders he is affiliated with the Knights of Pythias and Good Samaritans. For the people of his race in this state and country, he would especially recommend business tact and more skill for labor, then rigid economy. While following unwaveringly that early formed purpose, to develop and use his God-given powers in making the world better, he has yet by the careful handling of his resources and the exercise of that economy which he recommends, succeeded in acquiring a comfortable home, with other property. He still maintains a farm, and is sometimes spoken of as "the cotton king of Clarke county"—runs three plows and makes fifteen bales to the plow.

He is a member of the board of trustees of Jeruel Academy, participates in evangelistic work, and has served as vice-president of the State Baptist Convention. His life record is one which should be full of helpful inspiration to boys and girls desiring to make a life worth while.

DAVID HENRY SIMS

REV. DAVID HENRY SIMS, Vice-President and Principal of the Normal Department of Morris Brown University, is a native of Alabama. He was born at Talladega in that State, on July 18, 1885, and is a son of Rev. Felix R. Sims, a minister of the A. M. E. Church. His mother's maiden name was Emma E. Griffin. His grandparents lived at Silver Run, Alabama, and were slaves. After Emancipation they bought and paid for six hundred acres, and through their thrift and industry were able to



DAVID HENRY SIMS.

give to the father of our subject a liberal education at Talladega College.

Dr. D. H. Sims finished his preparatory course at the Georgia State Normal College, after which he matriculated at the college at Oberlin, Ohio, winning the three years merit scholarship and graduating with the degree of A.B. He had from Oberlin Seminary the degree of B.D. While in college he took an active part in athletics, such as football, baseball and running, and was also an active participant in the work of the Y. M. C. A. He was the first colored man to win his letter in track athletics at Oberlin. To help pay his way through college, he turned his hand diligently to a number of different things, including hotel work, laundry agency, house cleaning, and chaplaincy for boarding house.

After the completion of his course in the seminary, he entered at once upon the ministry in Ohio. That was in 1909, under the late Bishop William B. Derrick. His first pastorate was in Painesville, Ohio, where he started the building of a new church house. Later he was assistant pastor of the Rust M. E. Church, Oberlin, during 1910-11. By this time he had made for himself an enviable place in the denomination, and was made pastor of the Union A. M. E. Church at Narragansett Pier, R. I., where he remained till 1912, and where he had a congregation of about two hundred and fifty, and the cordial co-operation of the white people. In 1912 he was called to Morris Brown University, Atlanta, where he now holds the chair of Greek Exegesis and German and is Principal of the Normal Department, and University Pastor.

He places the Bible first in the list of inspirational and helpful books. After this he has found most helpful work along the lines of theology and sociology, and has also specialized in biology, physiology and chemistry. He makes frequent contributions to the press, and is recognized as one of the most thoughtful and logical of the younger men of his generation. He considers among the most important national questions of the day, the tariff and government control of public utilities.

URIAH POSEY TOLBERT

REV. URIAH POSEY TOLBERT, D.D., Presiding Elder (1916) of the Rome District, resides near Rockmart, and is recognized in that thriving little city and the adjacent country not only as an able preacher and administrator of the affairs of his church, but as an able business man as well. His attitude toward life, as well as his example, is worthy of imitation. He himself sums it up in a single paragraph when he says: "When I was married in 1877, I sought the Lord. My wife and I asked him to guide us through life, and to take charge of us and all that we might accumulate. Then with a steady and industrious hand we pushed forward with 'Honesty' as our motto." That it is possible to succeed on this basis has been shown by the career of Dr. Tolbert.

He is a native of Carroll county, where he was born September 21, 1857. He was freeborn. His father, Mr. Tolbert, was a gold miner and a farmer. He died during the war—in 1863—and the son does not remember him. The mother was Christiner Ridge, who came to Georgia from North Carolina, having been born in Raleigh in 1825. She still survives at the age of nearly ninety, and is hale and active. She lives with her son. Dr. Tolbert through his more remote ancestors on his mother's side, is related both to the white and Indian races.

In 1865 the family moved to Atlanta, and young Tolbert attended school while residing there. Four years later, in '69, another move was made to Rome, and here again the boy went to the public school, as he did at Rockmart, when still another move was made to that town in 1870. He was, however, deprived of the opportunities of a college education; but this has not prevented his being a student all his life.

On March 1, 1877, he was married to Miss Mary Frances Wilson, a daughter of John and Lucinda Wilson, of Polk county. They have eight children: Noah Webster, Mattie L., Ulysses Stanly, Charlie Hugh, Katie May, Maggie Terese, Posey McKinley and Bessie Ernstin. These are being given the educa-



URIAH POSEY TOLBERT.

tional advantages which Dr. Tolbert himself lacked in his youth.

He was twenty years old at the time of his marriage, and about that time went into business for himself, beginning as a farmer and small merchant at Rockmart. Fortunately, about the same time he was converted and joined the A. M. E. Church at Rockmart. He was active in the work of the church, but it was not until more than ten years later, in 1888, that he yielded himself to the call which he felt to the ministry. He was licensed in that year, and two years later, in 1890, was admitted to the Conference, and began his work as a preacher in Polk county. His first pastorate was Grady Mission, where he remained one year. The following year he served on the Franklin, Ga., Mission, and was then sent to the Tallapoosa circuit for two years. The Powder Springs circuit held him for the next four years, after which he was assigned to the Rockmart station, to his old home church. At the end of a three-year pastorate here, he was made District Missionary for the Rome District for one year. He was then assigned for one year to the Seney circuit. From this work he was promoted to the Presiding Eldership of the LaGrange District in 1901, where he was in full charge for four years. After that he presided over the Tallapoosa District for two years, and the Marietta District one year. Then returning to the pastorate he was stationed at Cartersville for three years. He has now been Presiding Elder of the Rome District for five years. His pastorates have been marked by steady improvement in the churches which he has served; but perhaps the distinguishing feature of his work as a pastor has been the building of churches. Under his direction a five thousand dollar church was built at Cartersville; the Rockmart church was completed and was improved to the extent of a thousand dollars; a church was built at Dallas, another at Powder Springs, still another at Miller's Grove, while new churches were also erected at Franklin, Tallapoosa and Grady. Counting the church sites and buildings erected during his pastorates, the value of church property in the churches which he has served, increased during his pastorates twenty-two thousand, seven hundred dollars.

In an effort to secure an education, he would work in the day time and study at night under the direction of a white teacher. He recognizes the influences on his life of his home surroundings, school and associates. Though a very active man in business, he makes considerable time for reading still, and has found most helpful books of theology, common law and the lives of great men.

As a business man, he has made an enviable reputation at Rockmart, where his efforts have included real estate, merchandising, farming and banking, in addition to the ministry. He is with the Progressive party, and is also united with the Masons, Odd Fellows and a number of benevolent societies. His suggestions as to how the progress of the race may be promoted, are simple and yet fundamental. He says: "Through education, industry and character."

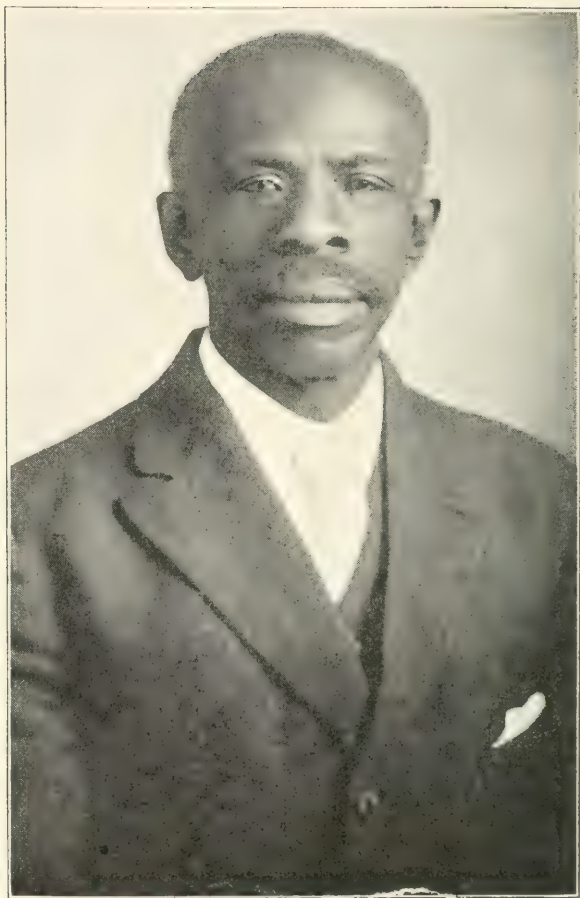
Early in life Dr. Tolbert saw the advantage of working for himself rather than for the other fellow, and the desirability of owning his own home and something in addition. Year after year, he has not only made ends meet, but has seen his holdings grow, until he now holds free of all encumbrances a thousand acres of excellent Polk county lands, where he carries on extensive farming operations. He is also the largest share-holder in one of the financial corporations of Rockmart, and in addition owns considerable town property, and is the principal owner of a weekly newspaper, The Rome Enterprise, published in that city. He owns and operates a rural telephone system, which not only connects different parts of his own farm, but reaches and accommodates his neighbors. His hospitable home is located in a beautiful valley, where he is held in high esteem by his neighbors, both white and colored. With his increasing wealth and prominence, he has grown in liberality, and may be counted on to do his part in every good word and work. Sometime ago he donated to the A. M. E. Church a hundred acres of land on which to establish a home for worn-out itinerant ministers.

NAPOLEON EPPS BLANTON

PROF. NAPOLEON EPPS BLANTON, a prominent educator of Griffin, Ga., was born at Griffin about sixty years ago, on June 3, 1855, and now has behind him a record of more than a third of a century as a successful teacher, in which capacity he has served his people not in a spectacular, but in a very useful way, and has had part in the educational training of some thousands of boys and girls.

It will be seen that he was born just a few years prior to the close of the slavery period, and as near as the facts can now be ascertained, it seems that both his father and his mother were brought from Virginia to Georgia in a speculator's drove to be sold. His father, William Thornton Blanton, was a Baptist minister, and had worked at a tobacco factory near Orange Court House in Virginia. His mother's maiden name was Brenda Johnson. For reasons which will be apparent from the foregoing, he knows little beyond this with reference to his ancestry or their kin, except that his mother had an uncle named Horace Johnson.

With the coming of freedom and the close of the war between the states, he entered Excelsior High School at Griffin for his early education, and after finishing the course there spent three years each in Atlanta University and Clark University, stopping just short of graduation on account of illness in 1880. In the meantime his father had died in 1870, and it became necessary for young Napoleon to assist in supporting his mother. He hired to his former owner, Mr. Miles G. Dobbins, whom he describes as "a great and good man," in the mountains of North Georgia, where he saved by hard work and great sacrifice enough money to enter Atlanta University, but was forced to walk from Cartersville to Marietta to save money enough to buy a hat. He admits that the way was dark and dreary on account of his limited resources; but the aspiring youth saw no Alps between him and his vision of a liberal education and a life of usefulness beyond the long and tedious period of preparation. The regular terms of the country public schools in those days



NAPOLEON EPPS BLANTON.

lasted only sixty-five days, and by teaching in these during the summer he helped to pay his way through college. He feels that the influence of parents and home associations were the largest and most helpful that entered into his early life, and looking back through the years he acknowledges his indebtedness to them with gratitude. A man of intense piety, his preferred reading has been along religious lines, especially such works as Bunyan's *Pilgrim's Progress* and Spurgeon's *Sermons*.

Prof. Blanton has done constructive work along the line of establishing schools and building school houses, as well as doing regular work in the school room. At Griffin, he was the second principal of the Cabin Creek High School, which he served for three years. He taught for nine years as principal of Excelsior High School, which he had attended in his boyhood. He has also been principal of Glenn Academy, at Barnesville and at Forsyth, and has taught at Hampton, Milner and Brooks, and erected school buildings at Hampton and Milner.

He has been blessed with good health, and a cheerful, optimistic spirit, has acquired some property, and is a leader in the temperance organizations in his section, frequently lecturing on temperance and kindred topics. In politics he is a Republican, and has for twelve or fifteen years been chairman and secretary of the Republican Executive Committee of Spalding county. He is a member of the Baptist church in which he is a deacon, and has for about twenty-five years, been clerk of the Cabin Creek Baptist Association, the largest association of his church in the state from a financial standpoint. He is a member of the Georgia Grand Lodge Knights of Pythias. In discussing the needs of his race in the state and nation and those things that will best promote their welfare, he says: "First, we need an unadulterated religion; second, we must educate and encourage a strong moral character, procure homes, etc., and go into business as other races."

On December 25, 1882, he was married to Miss Ella Mitchell, daughter of Shedrick and Susie (Jones) Mitchell. They have four children: William Thornton, Napoleon Epps, Jr., Sarah Fannie, and James Robert Blanton.

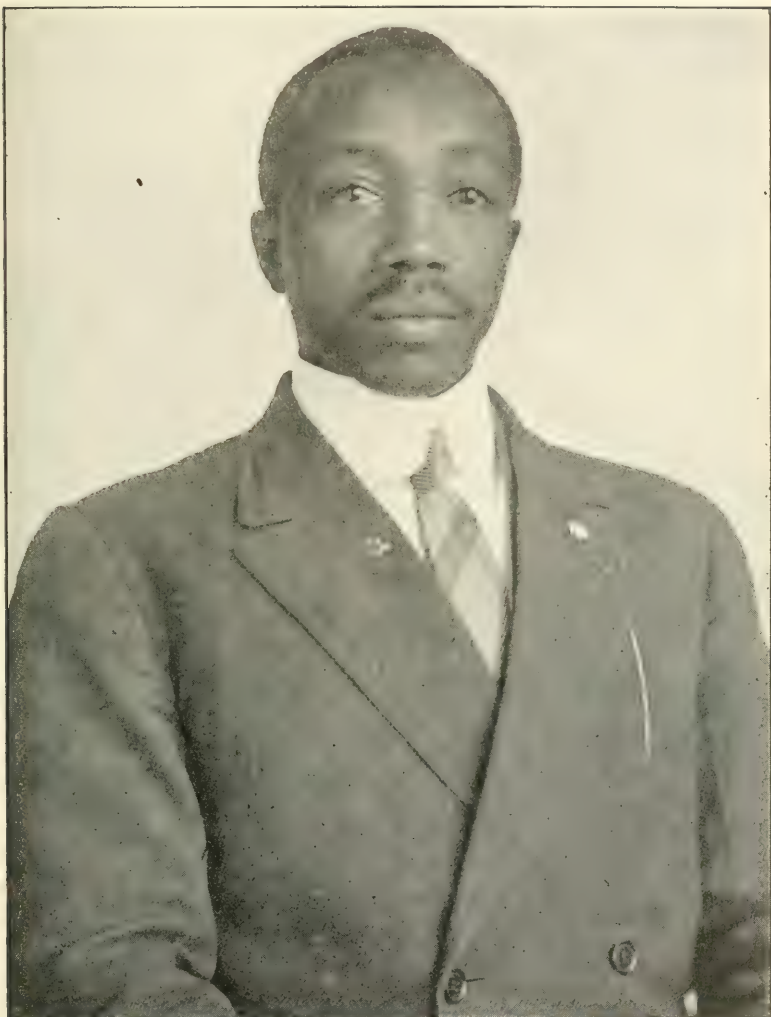
EDDIE STRICKLAND

DR. EDDIE STRICKLAND is a well-equipped and promising young colored dentist of Covington, Ga. He was born at Suwanee, Ga., Dec. 18, 1880, son of George Washington Strickland, a farmer, and his wife, Laura (Langley) Strickland. He is a brother of Prof. William C. Strickland, a sketch of whom appears elsewhere in this work, and to that the reader is referred for a fuller sketch of the family history.

During his boyhood, young Strickland worked on his father's farm. He had little schooling before he was twenty-two years of age, when he entered Clark University, in Atlanta, working during the sessions at whatever offered to pay his board, and continuing his activity on his father's farm during the summer vacations. For his professional course, he went to Meharry College, Nashville, Tenn., from which he was graduated in 1913, with the degree of D.D.S., and on September 1st, of that year, entered the practice at Covington, Ga., where he has a good field and his start has been most encouraging.

In his reading, Dr. Strickland is especially fond of history. He takes no active interest in politics, but is a consistent member of the Methodist Episcopal Church, which he joined when eighteen years of age, and in which he is now a steward and Sunday-school teacher. Among the secret orders, he is affiliated with the York Masons and the Good Samaritans. He believes that thorough honesty is the wisest policy viewed from a business as well as moral standpoint, and attributes mainly to his reputation for straightforward, honorable dealing, such success as he has had. Those who know him believe that his future is full of promise; and with his high ideals and unquestioned energy and intelligence, there seems no room to doubt it.

His ideas as to what will best promote the welfare of his race in the state and nation, are striking and characteristic, and well worthy of thoughtful consideration. He outlines these as follows: First, a truer and deeper conception of the Christ life; second, "to know the value of a dollar," or economy and business judgment; third, improvement in the home life; fourth, the abolition of strong drink.



EDDIE STRICKLAND.

ROBERT EDWARD PHARROW

ROBERT EDWARD PHARROW, who is perhaps the best known Negro contractor and builder in America, is in many respects a unique character. There are numerous monuments to him personally, and incidentally to his race, in the various buildings which he has erected in the different cities in the South. Looking at any one of these larger buildings, one is naturally inclined to inquire about his schooling and about his technical training for the splendid work he is doing; and next after the fine record he has made, one is perhaps more surprised at the fact that apart from the public schools which he attended in his boyhood, he had no professional or technical training for his work. It is a creditable thing for a man who has opportunities to improve them and march on steadily to success; but it is a very much finer thing for a man who has no opportunities who yet has courage to create his opportunities and then snatch success from the very teeth of difficulties. Such is the story of Robert Edward Pharrow.

He was born at Washington, Wilkes county, on March 8, 1868, and is a son of Isom and Isabella Pharrow. The boy worked on the farm; and only those who have done the drudgery of farm work will understand when it is stated that he did every class of farm work, chopped cord wood and split rails for a living. At the age of fifteen he went to Augusta to work. That was in 1883, and after an apprenticeship of only three months he began his life work as an architect and builder. Five years later, June '88, he moved to Atlanta, where he has since resided. It is not necessary to make a list of buildings he has erected in this and other cities, but it may not be out of place to mention a few. He designed and built the dormitory of Morris Brown College, built Sale Hall at the Baptist College, the splendid Congregational church at the corner of Houston and Courtland streets; the Odd Fellows Building, which was erected at a cost of more than one hundred thousand dollars, which stands today as a monument to him and to his race. He built the forty thousand dollar church for St. Philips A. M. E. congregation in



ROBERT EDWARD PHARROW.

Savannah. At Anniston, Ala., he erected the one hundred thousand dollar United States Post Office building, secured on a competitive bid. In addition to these, he has done quite a lot of work in Birmingham, Ala., where he erected the Central Alabama College, which cost twenty-five thousand dollars, and Miles Memorial College at a cost of thirty thousand dollars, also the Pythian Temple and the Masons' building, as well as the Miller Memorial church. His work, however, has not been confined to buildings of public character; but he has to his credit in Birmingham and in Atlanta, as well as other towns, numerous beautiful residences, which are a credit to him and at the same time the pride of their owners.

Mr. Pharrow has been twice married. His first marriage was on April 7, '92, to Miss Martha L. Harris, of Atlanta. They had one daughter, Lillian Estella. Subsequent to the death of the first wife, Mr. Pharrow was married a second time to Miss Raven Gary, of Savannah, to whom he was wedded on April 24, 1912. Mrs. Pharrow's parents were William and Ophelia Gary. She was educated in the Savannah Schools and Howard University.

He is a Mason, Odd Fellow and Pythian; also a member of the Supreme Circle. He is identified with the A. M. E. Bethel Church, and was formerly superintendent of the Sunday School. He is a Republican in politics; and while he has not himself sought office, he takes an active part in the deliberations and in the work of his party. Mr. Pharrow is a busy man, and apart from current literature has comparatively little time for reading; yet he is very fond of United States history. His wide acquaintance among the business people of his own and the white race, his business ability and his large means, have opened to him other avenues of usefulness and opportunity. Recently he was made the head of the Atlanta Board of Trade. He is a director of Atlanta State Savings Bank; secretary, treasurer and director of Morton Realty Company, and was until recently vice-president of the Union Mutual Association.

Still in the vigor and prime of manhood, he has the promise of years of successful work ahead, and is a splendid illustration of what pluck and energy and perseverance may accomplish even in the face of prejudice and difficulties.

WESLEY WILLIAM DREW

WESLEY WILLIAM DREW, a leading citizen and prominent freeholder of Summerville, Chattooga county, is a native of Alabama, having been born at Gaylesville, January 29, 1859. His mother was Mariah Coby, a slave who came from South Carolina to Alabama before her son was born. Coming of school age during the war, and his boyhood and young manhood days corresponding with Reconstruction times, he was denied the opportunities of even an elementary education, and had to "pick up," as he says, what he secured. He acknowledges, with gratitude, the influence of his good mother, who did the best she could. His life as a boy and a young man was hard enough, being fully occupied with the matter of making a living. He learned the barber trade at Gadsden, Ala., and says it was there he found the need of friends; and his wide circle of friends today shows how closely he has bound them to himself. He also learned another lesson as a young man; and that was, that if he cared for his business his business would care for him.

In 1883 he removed to Summerville, Ga., where he has since resided. Here he purchased a home, and has continued to increase his holdings of real estate in both Georgia and Tennessee, till now he ranks as one of the leading citizens of the county. He owns real estate in the city of Chattanooga.

On May 25, 1884, he was married to Ludie Jessie Knox, a daughter of Hannah and Jesse Knox, of Walker county. They have no children, but reared John L. Johnson, now a prosperous business man of Summerville.

Though not active in politics, he classes himself as a Republican, and is a member of the M. E. Church, and was for twenty-seven years Superintendent of the Sunday-school. He is not identified with the secret orders. He places the Bible first among all the books, and when asked for some suggestion as to how the best interests of the race might be promoted, promptly responded



WESLEY WILLIAM DREW AND WIFE.

with what has evidently been the motive of his own life, "Be true to God and man."

When one takes into consideration the lack of opportunities and the hard days during which he grew up, it will be seen that Mr. Drew has won a large measure of success, and is a worthy example to the young people of the race.

ALLEN AUGUSTUS WILSON

REV. ALLEN AUGUSTUS WILSON, of Decatur, Ga., is a quiet man who is doing very effective work among his people in that thriving town. He is a native of Dalton, where he was born February 1, 1875. His parents were Vince and Nancy Wilson, both having been slaves.

Our subject laid the foundation of his elementary education in the public schools of Dalton, and took his collegiate course at Biddle University, graduating in 1903 with the degree of A.M. He followed this with a theological course, which was completed and which led to the degree of B.D. in 1906. While in college his work as a student was marked by steady progress, and he engaged heartily in other activities of the student body, and was a leader in athletics, being president of the Athletic Association for four years. Perhaps he would place his school life as one of the strongest influences that have helped to shape his career. He was fortunate in having for a teacher a godly man, who was also his pastor, and at the age of twenty-three he decided to enter the work of the ministry. For four years he was employed by the great Frick establishment at Pittsburgh as janitor, and made the most of his opportunities while in that great but wicked city by doing such missionary work as his time permitted.

Coming to Decatur, Ga., in 1906, he entered heartily into the work there, and in addition to his work as a minister, has conducted the school, in which he is ably assisted by his wife. While his work at St. James Church, Decatur, does not include as many members as some of the other denominations, still it is hard to find a man in this section who is making more of his



ALLEN AUGUSTUS WILSON AND FAMILY.

opportunities and doing more effective service along religious and educational lines.

He is an ardent advocate of industrial education, and believes that not only his own people, but all people, should be equipped for earning a living and making their way in the world without being a burden to society. He has found biographical studies most helpful, and would perhaps put that line of reading first.

On September 9, 1907, he was married to Miss Cora Lineberger, of Charlotte, N. C. Mrs. Wilson is a graduate of Shaw University, of Raleigh. They have had three children, two of whom, Verner and Cora Lee survive.

EDWIN POSEY JOHNSON

THOUGH BORN IN SLAVERY and beginning life with the handicap of the lack of educational and other advantages, Rev. Edwin Posey Johnson, A.B., D.D., of Atlanta, has succeeded since his Emancipation, not only in completing an entire college course and supplementing that with extensive reading and research since his college days, but has as a minister of the Gospel, as a teacher and as a missionary of the Georgia Baptist Convention, come into helpful touch with thousands of his race in the State.

Dr. Johnson was born at Columbus, February 22, 1849. His parents, William Warren and Caroline (Posey) Johnson, belonged to the Nelsons, but were permitted to retain the family name Johnson. Beyond that he knows little of his ancestry, except that his maternal grandfather, Edwin Posey, was a Missionary Baptist preacher.

When five years of age he was taken to Albany, and was still in that city when set free by the close of the war. A boy sixteen years of age when freedom came, he learned to read the next year in a little school in an alley. The following year he hired himself to a farmer; would work during the day and walk a mile and a half to school each night. This school was taught by Mrs. Lucy E. Case, who was later matron of Atlanta University.



EDWIN POSEY JOHNSON.

He learned to count and mastered the simpler processes of arithmetic with grains of corn and small stones. The young man, now almost grown, determined, as he puts it, "to either get a college diploma or a coffin." Accordingly he entered Atlanta University in 1873, having saved a hundred and fifty dollars by hard work and close economy. By working as engineer while in college, he made this amount go further than it would otherwise have done. The following year (1874) he was converted under the ministry of Rev. George Walker, and soon felt called to the work of the ministry. With a courage that would not recognize the possibility of failure, he worked away at his college course, which he completed in 1879 with the degree of A.B. He was then thirty years old, and on July 13th. of that year, was ordained State Missionary by the authority of his denomination.

While in college, he taught school during vacation times, principally in Henry county.

After serving the denomination for one year as State Missionary, he located at Hawkinsville, where he remained for six years, preaching and teaching. He taught a day and night school, and built a new school house, and has had the pleasure of living to see many of his early pupils enter upon lives of usefulness. He spent the terms of '84 and '85 in Atlanta, as principal of the Mitchell Street School.

While his work as an educator has been of a high order, it is as a minister of the Gospel that he is most widely known. His first pastorate was in Houston county, near Hawkinsville, in 1887. The following year he was called to the Calvary Baptist Church, at Madison, Ga., and remained there for eleven years. While on that work he was elected the first principal of the Colored Public School of Madison, and made many friends for himself and for the work, not only among his own people, but among the white people as well. Several hundred people were added to the church during this pastorate at Madison.

In 1899 he was called to take charge as General Manager of the New Era Institute work, under the joint auspices of the Baptist Home Mission Society, Southern Baptist Convention, and Georgia Baptist Convention. He worked in this capacity

for three years, which took him to every part of the state, conducting institutes and training leaders, and touching in a helpful way the educational life of his people.

Dr. Johnson believes in thorough work, as is evidenced by the fact that when called to the high and holy work of the ministry, he took sufficient time to prepare himself for it, rather than rushing into it as so many do with lack of preparation. In 1906, in recognition of his scholarship and attainments, the degree of Doctor of Divinity was conferred upon him by the Atlanta Baptist (now Morehouse) College.

On December 26, 1882, he was married to Miss E. A. Key, daughter of G. W. and Celia Key.

In 1902 he was called to the pastorate of the Reed Street Baptist Church, of Atlanta, one of the important Negro congregations of the Baptist denomination in that city. He is on the faculty of Morehouse College, where he teaches Pastoral Theology, Psychology and Homiletics. He is a trustee of Spellman Seminary, and is secretary of the board. He is chairman of the Educational Board of the State Convention; secretary of the Reformatory Board, treasurer of the Missionary Board, and is trustee of numerous educational and religious organizations, not only in Atlanta, but throughout the State.

Dr. Johnson's work over the State has enabled him to observe conditions as they exist, and he is greatly impressed with the need of better rural schools for both races; the encouragement of the country churches, which labor under great disadvantages. In his reading he has found the Bible the most helpful of all the books, next to which he places the books on sacred literature. In politics he is a Republican. He is actively identified with the work of the Y. M. C. A., and is an occasional contributor to the press. He has taken great interest in the Sunday School and B. Y. P. U. work, to both of which he has rendered valuable service.

In fact, Dr. Johnson is keenly interested in everything affecting the welfare of both races; but the central idea in his life and work has been the carrying of the Gospel to those who have it not, and the development and training of the young for worthier, happier and more helpful lives.

ADOLPHUS DAVID WEBB

WITH the motto, brief but full of meaning, "Work hard, fear God and live right," Adolphus Webb, a colored merchant of Macon, Ga., has won his way to substantial and growing success and the confidence of his numerous friends, white and black.

He was born in Crawford county in 1864, day and month unknown. He is a son of Van Buren Webb (farmer) and Georgia Ann Webb, both slaves. He knows little of his ancestry further back, but his mother's parents were Hural and Harriet Webb.

His school advantages were limited, but he eagerly availed himself of such opportunities for learning as were within his reach. Many a day did he work on the farm all day, and then study at night by the light of a pine or "lightwood" splinter stuck in the neck of a bottle. His father had a large family and was not able to send his children to school, though Adolphus says gratefully that "he did all he could and I love him for what he did do." He thus worked on his father's farm until he became of age, when his father gave him a suit of clothes and twenty-five dollars in money. He went to Macon and entered Lewis High School; and when the money gave out he went back home and hired himself out for nine dollars a month, which was then the usual price of a farm hand. In addition to that, by exceptional diligence, he managed to cultivate an extra patch of ground for himself, and so saved enough in four years to go to Macon and open up a small mercantile business, in 1889. The first year's business showed no profit; the second year it improved, and then he made good right along, and is now well-to-do, paying taxes on property amounting to thousands of dollars; and better still, he has a reputation for honest, fair dealing, and for protecting all his obligations in a business-like way. His business was located at No. 421 Cotton Avenue. His store is now at Fourth and Middle streets.

On January 17, 1901, he was married to Miss Hattie Barfield, daughter of Mat and Louise Barfield, of Macon.



ADOLPHUS DAVID WEBB AND WIFE.

He is a Republican in politics and is affiliated with the Masons.

The brevity, the forcefulness and the meaning of his motto as set forth at the beginning of this sketch, are all thoroughly characteristic of the man—honest, earnest, business-like, God-fearing, successful,—a credit to his race, and a man such as is of value to any community.

Though not a member of the church, Mr. Webb is a student of the Bible, and seeks to honor God in his life and in his dealings with his fellowman.

ALICE DUGGED CARY

MRS. ALICE (DUGGED) CARY, who has made for herself an enviable record as an educator, and who has been a pioneer not only in educational work, but in the work of civic and economic betterment among her people, is a native of New London, Ind., but was reared in Kalamazoo, Mich. She is a daughter of John Richmond and Josie Ann (Gilliam) Dugged, both of whom were freeborn. Her father was a harness-maker and a school teacher, so that the subject of our sketch had the opportunities of being brought up in a home where the importance of education was understood and emphasized. The Duggeds were from Virginia, while her mother's people, the Gilliams, were from South Carolina. The paternal grandfather was an Indian, and the maternal grandfather an Englishman.

As a girl, Mrs. Cary enjoyed the advantages of the best schools of Michigan, where she took her literary course. At Wilberforce, Ohio, she studied Pedagogy, and later entered Harvard University for pedagogical training. She bears with honor the degrees of A.M. and M.Pd.,—the former from Morris Brown and the latter from Wilberforce University.

After completion of her course, she began teaching in Kansas City in 1882. The following year she was elected to teach in the Lincoln High School, Kansas City, Mo., and later promoted to the position of assistant principal in the same school. In 1886 she was made First Principal of Morris Brown College, since which time she has held in that institution the chairs of



ALICE DUGGED CARY.

Pedagogy, Literature and Economics. She was the first colored woman to be made principal of a colored school in the city of Atlanta, which position she has held for seven years. Her rank as an educator may be inferred from the fact that for eighteen summers she has been the conductor and secretary of the Peabody Institute in Georgia. Another interesting thing to her credit is the fact that the first free kindergartens in the South were established by Mrs. Cary, aided by Mrs. John King Ottley, a noted white lady of Atlanta. Schools were opened in Atlanta, Macon and Charleston. In Charleston the association and school bear her name. That city contributes annually toward the maintenance of these schools.

Mrs. Cary is equally active in her church, and has served as president of the Atlanta Conference (A. M. E. Church) Missionary Association, which position she held for twelve years. She is also president of the State Federation of Colored Women's Clubs; president of the Civic League No. 2 of Atlanta, and First State President of the W. C. T. U.

Her suggestions as to how the best interests of the state and nation may be promoted, place her in line with the best thought of the day. As to her people, she says: "Give the Negro population a better chance along all lines of endeavor, and in general, abolish the chain gangs; furnish parks and play grounds and baths; abolish disease-breeding tenement houses; provide schools for all children and have fewer arrests for minor offenses."

She is a frequent contributor to the press, both secular and religious. Perhaps her strongest work in this connection has been along the line of child welfare. Nor does she merely theorize about matters of this sort. Her life has been one of devoted service to her people. She works actively in connection with the Associated Charities, Anti-Tuberculosis Association, Juvenile Court City Warden, and wherever opportunity to serve may be found. She is a friend of the Negro newsboys, and each year sees that they are provided with a Christmas dinner. This has been kept up for nine years.

On June 18, 1885, she was married to Rev. J. A. Cary, at Wilberforce, Ohio, at the home of Bishop Arnett, by Bishops Turner, Shorter and Brown.

WILLIAM H. SEWARD DUGGED

REV. WILLIAM H. SEWARD DUGGED and his sister, Mrs. Alice Dugged Cary, were born in New London, Ind., of the same parents. He was the youngest child. He distinguished himself as a writer, orator, teacher and as a minister of the Gospel. He was educated in the best schools of the North and at Wilberforce, Ohio. Before he entered the ministry he held several prominent and responsible positions. He was clerk in the Atlanta postoffice, principal of schools in Kansas and Georgia, Professor in Morris Brown University, and Turner Theological Seminary in Atlanta, and was president of Payne University, Selma, Ala.

He was ordained for the ministry by Bishop H. M. Turner and for years succeeded as a pastor, being loved by his congregations as well as the entire ministry. He was considered one of the most brilliant young men in the ranks, and was known as "The wonderful fisher of men," as he seldom, if ever preached a sermon but that some one joined the church. Many men owe their conversion to his influence. He was of a most sunny and cheerful disposition and always had a kind word for every one. His ideals were "As chaste as ice, as pure as snow." His deep reverence for God and all things pure is shown in his original compositions of religious songs and sermons. These have found ready sale. "The Negro Soldier," "The Hidden Hand," "The Black Baby," and "Winter" were very popular. The last three years of his life, he was secretary to the historian of the A. M. E. Church, Bishop H. M. Turner, and did most of the research and statistical work which was highly complimented by the General Conference in 1912. He loved his mother devotedly and when she was taken away his grief was inexpressible. Two years later, December 23, 1912, he passed peacefully away at the Bradley street home, and on Christmas day was laid beside his mother in Southview Cemetery, Atlanta, leaving his sister, the only remaining member of the family. His life is worthy of emulation and unbounded praise.



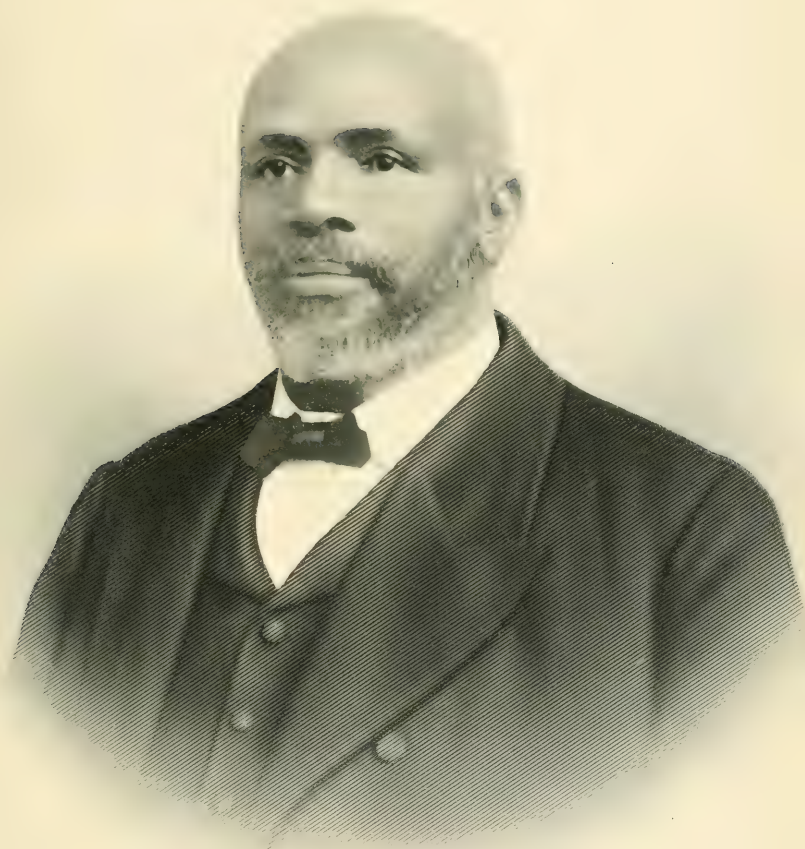
WILLIAM H. SEWARD DUGGED.

LEWIS HENRY SMITH

REV. LEWIS HENRY SMITH, D.D., of Macon, Ga., Presiding Elder of the Macon district of the A. M. E. Conference, Secretary and Treasurer of the Georgia A. M. E. Conferences' Educational Moneys for the Morris Brown College, and member of the General Educational Board of the A. M. E. Church, is one of the able men of that denomination, whose devoted and efficient service in its behalf has won wide recognition and resulted in the suggestion of his name in connection with the Bishopric.

Dr. Smith was born in Talbot county, Ga., June 11, 1853, son of Joseph and Ann Smith, all being slaves. His father, Joseph Smith, was born a slave in Talbot county. Joseph Smith's father was named Solomon, and they both "belonged" to a Mr. Charles Smith. Lewis' mother, Ann Smith, was sold from her parents and husband, with her one-year-old child, in Richmond, Va., to slave dealers, and brought to Macon, Georgia, in the year 1844, and brought there by Mr. Charles Smith, who owned Joseph and Solomon. These were all born in America; but Dr. L. H. Smith's mother often told him that an African king was her grandfather; nor does this seem at all improbable in view of the latent abilities which our subject developed in the days of freedom, though still under great difficulties. Joseph Smith served his master faithfully until captured by Union soldiers, when he enlisted with them and served until honorably discharged at the close of the war.

Taught by his Christian mother, L. H. Smith, in 1859, at the early age of six years, accepted Jesus Christ as his Redeemer and joined the church. As a rule, the slaves were not allowed to study or handle books of any kind; but when he was nine years old his master ordered him to care for the sheep; and ever of a thoughtful turn of mind, this gave him a prized opportunity for meditation which proved of value to him. Upon gaining his freedom at the close of the war, he worked during the day and studied as best he could at night and on Sundays, sometimes with, but more often without a teacher. In 1866 a plantation



Yours very truly,
L. A. Smith



school was opened by a Southern Christian white man; and Lewis availed himself of the benefits of this while it lasted; but the ex-slave-masters compelled the closing of this school within a month. It has ever been characteristic of Dr. Smith, that whatever he undertook, he went at it in earnest; and when he accepted Christianity and joined the church, he did not do so with the idea of "sailing to heaven on flowery beds of ease," but early began active church work, and at the age of seventeen was a teacher and superintendent of the Sunday-school of his home church. He also served this church as steward, exhorter and local preacher until July, 1874, when the pastor, Rev. Zechariah Armstrong, passed away, and the church in which he had been reared and which he loved so well, unanimously accepted him as pastor to fill the six months of the unexpired pastoral year.

The foregoing facts are gleaned in part from *The Atlanta Independent*. The *Western Christian Recorder* gives so clear and concise a history of his church work that we quote from it at some length. After commenting on his eminent fitness for a place on the Episcopal bench, it proceeds as follows:

"He made his report to the Georgia Conference which met at Albany in the month of January, 1875, and was there admitted on trial into the traveling connection of the A. M. E. Church. The records show that 'he has not lost a day's march.' His first appointment was Guyton circuit, where he served faithfully and acceptably that year, and brought up a good report. His second appointment was Mobley Pond circuit. He remained there two years (1876-7), during which time more than seventy-five persons were happily converted and united with the church. 1878-9 found him at Darien station, where he worked hard, built up a large congregation, met all current expenses and made a good report to the Conference. 1880-81, he was the popular pastor of Bainbridge station. The souls brought into the fold of Christ, the much good accomplished during these two years by this great man of God will only be known in the great day when the light of eternity shall have flashed on his record. During the years 1882, '83, '84 and '85 he pastored Eatonton station. The church at Eatonton was not only wisely managed and left in splendid moral and spiritual condition for his suc-

cessor, but a new church building costing nearly \$4,000, was constructed, and \$3,000 of the debt paid. In 1886 he pastored the Augusta station, and left the church in a live state. The years '87 and '88 he served the Augusta district as Presiding Elder; the district was managed well and good reports made. The years '89, '90, '91 and '92 he pastored the Steward Chapel, Macon. The record of that church shows that its moral, spiritual, social and financial status justly and richly received the good-will and admiration of all. It was during those four years that a portion of Steward Chapel was taken down and rebuilt at a cost of \$10,000, and only \$4,000 of it remained as a debt to be paid by succeeding pastors. During the years '93 and '94 he presided over the Macon district, managed it well and properly cared for the churches, pastors and every department of the general work. In 1895 he was again appointed to serve Steward Chapel to reduce its indebtedness and satisfy creditors. The year's work was, by God's help, well done, and a most excellent report was made to the Annual Conference, which presented a five hundred dollar bill as the year's dollar money from Steward Chapel. From '96 to '99 he pastored at St. Philips station, Savannah. It was during his first year's pastorate there that the too heavily topped steeple of St. Philips Church was blown down, and crushed the building to the earth, completely demolishing it. He and his faithful congregation rented a hall for service, and cleared out the debris of the demolished building preparatory to its rebuilding. During those dark and dreary days the trustees of the M. E. Church South, seeing the hard struggles that pastor Smith and his faithful congregation were making, offered to sell them their church and parsonage on Charles and West Broad streets. He wisely accepted their offer and acting in accord with the resolution of his officers and members, succeeded in buying that property for \$6,000, though the trustees had paid \$8,000 for it six years prior to that time, and the same property cannot now be bought for \$16,000, though not further improved. But in addition to the \$6,000 on the new property, Dr. Smith and his congregation had to assume a debt of \$1,800 remaining against the old church property that was demolished. His four year's pastoral work in Savannah were

well done, leaving a debt of only \$3,000 and the church in splendid working condition. In 1900 he was Presiding Elder of the Milledgeville district; from 1901-'04 he presided over the Forsyth district, and again from 1905-'07 over the Milledgeville district; in 1908 over the Augusta district."

He next became Presiding Elder of the Macon district, and still holds that position.

Though seldom having an instructor, Dr. Smith has continued a diligent student throughout life, improving every available opportunity for reading and study. From time to time as circumstances rendered it practicable, he has availed himself of the benefit of a private instructor, and he has also utilized correspondence courses. During his Savannah pastorate he studied Hebrew under a Jewish Rabbi. Of course, he has always given first place to the Bible and aids to its study, and has also found very helpful biographies or histories of men and of nations, scientific treatises, good magazines and newspapers, etc. He is himself a frequent contributor to the religious and secular press along Christian, social and economic lines, and is the author of a book entitled "Earnest Pleas."

He has voted the Republican ticket, but has not found time for active participation beyond that.

Dr. Smith was one of the delegates who attended the Ecumenical Conference which met in 1890 in Washington, D. C. He has attended several General Conferences and participated in their deliberations. The degree of D.D. was conferred upon him by Morris Brown College in 1898.

On September 18, 1873, Dr. Smith was married to Hester Savannah Love, daughter of Henry and Dianah Love, of Prattsburg, Talbot county, Ga., where he was reared. Her father was the community wheelwright and cabinet maker. Of the ten children with which this union has been blessed, eight are yet living, as follows: Minnie L., Mattie J., Lewis H., Jr., Beta A., Lovia T., Roberta F., Nathaniel G., and James LeRoy.

ROBERT WASHINGTON WHITE

REV. ROBERT WASHINGTON WHITE, one of the vice-presidents of the General State Baptist Convention and a leading pastor of Northeast Georgia, lives in Elbert county, where he was born June 6, 1867. His father, Larkin White, is a local Baptist preacher and is still living (1914). His mother was Angeline (Rucker) White. He knows nothing of his ancestry on his father's side, but his mother's father was Nace Rucker.

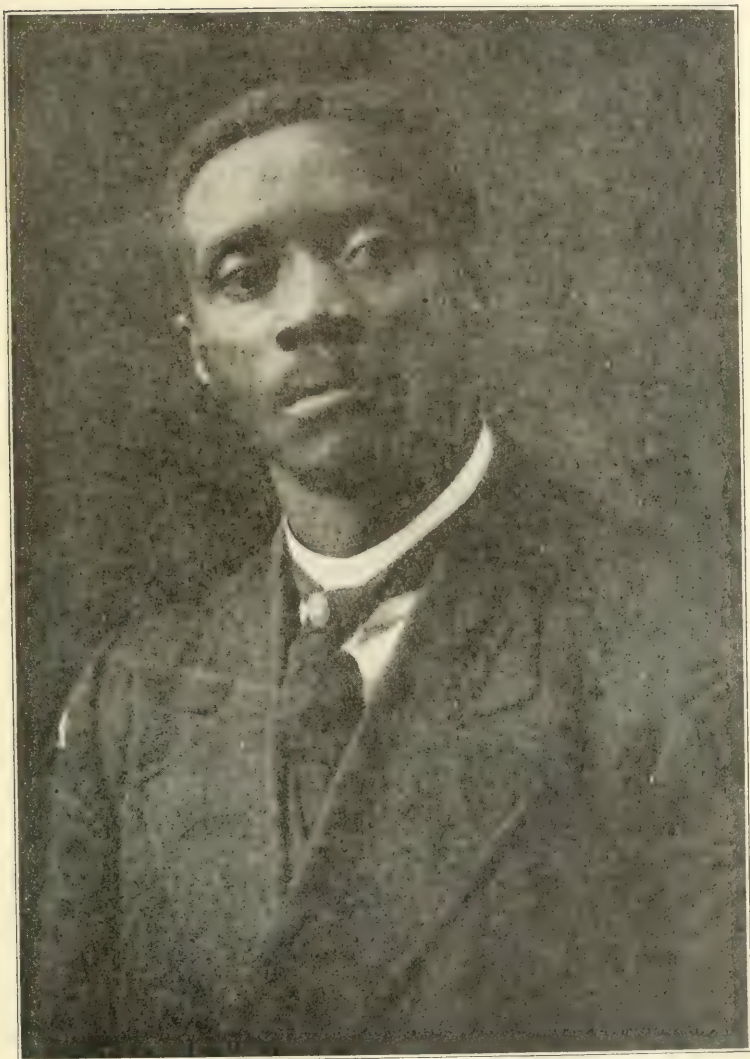
Reverend White's educational advantages were limited, though he attended the public schools of Elbert, and spent some time in Jeruel Academy in Athens. Brought up and taught hard work on the farm, he believes in that sort of training for the young people of his race today, coupled with liberal education.

At the age of eighteen he was converted, and six years later, after his marriage, felt called to the work of the ministry. He was licensed and ordained by the Carlton Grove Baptist Church, and entered upon his first pastorate at Hall Grove Church in Elbert county. Since that time he has served acceptably Shady Grove, near Tignalls; Pole Branch; Reaves Chapel, Washington, Ga.; New Salem, and the First Baptist Church at Elberton. During his pastorate he has built four new church houses, and hundreds of members have been brought into the church through his ministry.

On December 27, 1887, he was married to Miss Laura Fortson. They have eight living children, as follows: Willie L., Celestea E. (Mrs. Thornton), Madgie, Annie, Samuel L., Robert W., Jr., Georgia and Julian B. White.

Mr. White is a staunch friend of education, and has given his own children the opportunities which he himself lacked. He owns his home and a hundred-and-fifty-acre farm near Elberton, and believes that many of the problems confronting his race are to find their solution when his people come to own their homes and accumulate property.

Mr. White is vice-president of the General State Baptist Convention; also a member of the Executive Board. He is Modera-



ROBERT WASHINGTON WHITE.

tor Third Shiloh Association, and a trustee of the Third Shiloh Normal School, at Washington, and chairman of the Sunday School Convention Board of the Third Shiloh Convention. He remembers with gratitude the influence of his early Christian home and has tried to live before his people a life which would be in harmony with his preaching.

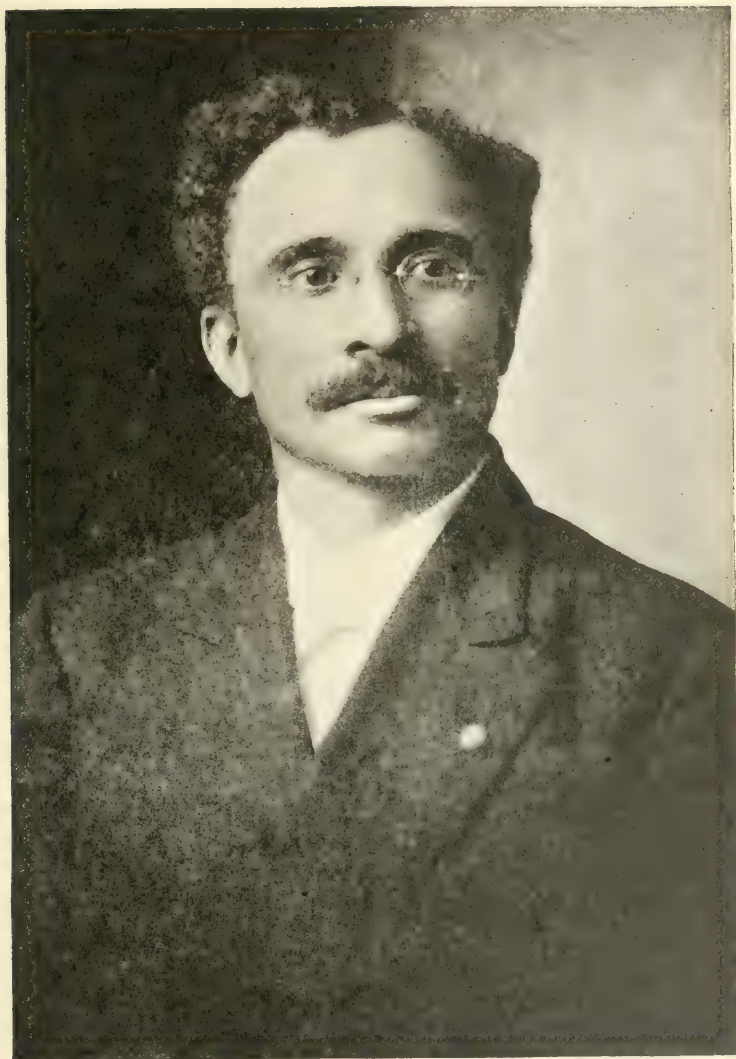
He is a man of good business capacity, and is the owner of valuable town property, consisting of a house and several lots.

But his religious work deserves further mention. From youth up, he has been a close student of the Bible. He is a forceful speaker, and is in demand for evangelistic work, often being called on to assist such pastors as Dr. P. J. Bryant, of the Wheat Street Church in Atlanta; Rev. J. W. Whitehead, in Augusta; Rev. J. W. Ward, at Covington, and others. He taught Sunday-school for thirteen years and traveled as Sunday-school agent for seventeen years. He has baptized nearly a thousand members into his country churches, and once baptized thirty-seven candidates in just seventeen minutes. He has had calls to the pastorate of important churches in the larger towns and cities, but these he has always declined, preferring to continue his work in the country.

JOHN HENRY BROWN

REV. JOHN HENRY BROWN, A. M., who has been at the head of Jeruel Academy, Athens, since 1886, and has held several important pastorates, is a native of Dooly county, Ga., where he was born November 25, 1859. He was reared on a farm at Grovania. His father was a white man. His mother was Mary Brown, a slave. His maternal grandparents were Hardy and Mary Brown, both slaves.

Young Brown was an ambitious boy, though his early educational opportunities were limited to the country schools of Houston county, which were poor enough; but they gave him a start along the right line, and he was ambitious enough not to be discouraged by obstacles and difficulties. As a young man he divided his time between the school room and the farm till such a time as he could earn sufficient money to



JOHN HENRY BROWN.

attend what was then the Atlanta Baptist Seminary, now Morehouse College. He entered that institution in 1880, and even then it was necessary for him to piece out his meager means by serving a part of the time as janitor in office buildings. He finished the course in 1885, and later the same institution conferred upon him the degree of A. M.

From the very beginning he has been a successful teacher. He saw the necessity of properly equipping himself for that work, and would not be turned aside from his ambition to get a college education. At the age of twenty-one he was converted, and after he had for some years been in educational work, felt specifically called to the work of the ministry also. So in 1903 he was ordained to the work of the Baptist ministry by the Ebenezer Baptist church, Athens, Ga. In January 1886 he was elected to the presidency of Jeruel Academy at Athens, which was then held in the church building of Landrum's Chapel and had an enrollment of forty scholars. Under his administration the enrollment has gone as high as three hundred twenty-five, and the institution owns property valued at thousands of dollars. A fuller account of the work of the institution will be found in another part of this volume. He has also held other important positions, such as president of County Teachers' Institutes; Recording Secretary of the General State Baptist Convention, and is prominently identified with the work of the State Convention.

Next after the Bible, Prof. Brown has given more attention to books on teaching and pedagogy than perhaps any other line of reading. Apart from his work as an educator, he has since entering the ministry been a successful pastor. He served the Baptist church at Watkinsville for six years, and the First Baptist Church at Athens for two years. This he found it necessary to resign on account of the pressure of his time. At this time he is serving the Elberton Baptist Church, where he has been for six years, and the Hartwell church, where he has been for three. Both his educational and his ministerial work have impressed upon him the importance of better training for service, as well as the better organization of the religious and educational forces of his people.

Prof. Brown is an affable man, of pleasing manner, who has not only made friends for himself, but for his institution, and through those whom he has trained has rendered a large service to his denomination and to the cause to which he has devoted his life. He is a man of clear vision, and believes more in character than he does in either numbers or noise. His work at Athens is his best monument.

On February 27, 1887, he was married to Miss Betty L. Newberry, a daughter of Violet and Charlie Newberry, of Houston county. They have six children: Carrie E., Charles H., Virginia H., Hermon N., Perry McKinley and Virgil R. Brown.

Though not active in politics, he classes himself as a Republican, and among the secret orders is identified with the Knights of Pythias. He owns and occupies an attractive home adjacent to the school, thus setting his people another worthy example.

BLANTON JULIUS JONES

REV. BLANTON JULIUS JONES, one of the rising young ministers of the C. M. E. connection, was born in Wilkes county, February 8, 1883. His parents, Elex and Malinda (Roberson) Jones, who are both still living, were born just after Emancipation, so that Reverend Jones belongs to the new generation. His grandfather was Lucius Jones, a slave.

Young Jones was converted at the age of twelve and joined the St. James C. M. E. Church, at Washington, and when only fifteen years of age felt called to the ministry. As a boy and young man, he was active in church and Sunday-school work, and early determined to get what education he could, in order to fit himself for the work of life. He attended the public schools of Wilkes county, and later entered Hodge Academy, at Washington, and continued his studies until 1911. While in school he worked in the printing office to help pay his way. He earned

his first money as a cook in the hotel, and applied this toward his education also.

In 1909 he was licensed to preach, and joined the Conference at Jackson in 1912. He was assigned to the Crawfordville circuit as his first regular pastoral work, and in 1913 was promoted to the Hawkinsville station, where he now (1914) resides.

He is a Republican in politics, of the Progressive type, and has been rather active in the local counsels of his party. In his reading he places the Bible first and history next. He is not identified with the secret orders.

JAMES OLIVER SAMS

JAMES OLIVER SAMS, a substantial and prosperous farmer of Floyd county, lives near Cave Spring. He is a native of Georgia, having been born a couple of miles from Fayetteville, in Fayette county, during the war, on February 27, 1863. His parents, Joseph and Della Sams, were both slaves, though both his grandfathers were white.

Growing up during and just after the war, he was denied the opportunities of an education, though he has managed to pick up enough to read and write and conduct his business successfully. His boyhood days, till he was fourteen years of age, were spent in Fayette county. Later the family lived for four years at Hampton, in Henry county, and when he was eighteen years old, he moved to Rome, where he lived for two years. From Rome he went to Chattanooga, where he remained for six years. At the end of that time, he decided to move to the country, and returning to Georgia, bought lands in Chattooga county, where he lived for four years. With a growing family on his hands, he realized the importance of establishing a permanent home and settling down, and came over to Floyd county and located near Cave Spring. Here he has been remarkably successful. Beginning on rented land, he has gradually accumulated land of his own, till now he owns five hundred acres of splendid farming land. Last year he ran seventeen plows, made a hundred and



JAMES OLIVER SAMS AND FAMILY.

twenty-seven bales of cotton, and is this year (1914) threshing five or six hundred bushels of small grain, besides his corn and other crops. He commands the respect and co-operation of his own and the white people alike, and is giving to his children the educational advantages which he himself did not have.

He was married on February 17, 1890, to Miss Elviry Ware, of Chattooga county. They have twelve children, as follows: Clemmie, Orrie, Pallie, Della, Joseph, Sarah, Tressie, Julia, Robert, Abbie, Madie and Charles Columbus. The whole family is represented in the accompanying picture.

Mr. Sams has not been active in political matters, but has taken an active stand in the M. E. Church, of which he is a prominent member. In this body he is a steward and a trustee, and was for a number of years superintendent of the Sunday-school. Among the secret orders, he is identified with the Masons, and is treasurer of his lodge. He is a striking example of what an intelligent man, who is not afraid to work, can do on Georgia soil, and he commends to his race the thing which has made him successful. He sums it up in a few words when he says that the thing his race most needs is, to go to work.

FORREST LEE BOUEY

REV. FORREST LEE BOUEY, a prominent minister of the C. M. E. Church, now (1914) pastor at Americus, was born at Ridge Spring, S. C., January 8, 1870, son of Augustus Bouey, a carpenter, and Leah (Lowman) Bouey. His paternal grandfather, Louis Bouey, formerly of Richmond, Va., who was of French descent, was sold to John Baston, of Richmond county, Georgia. His grandmother was from Petersburg, Va., and was also sold into Georgia. His father was born in Georgia, and sold into South Carolina, to William Merritt. Thus it will be seen that Reverend Bouey is of French-African descent. A distinguished relative who deserves mention in this connection, was an uncle, the late Rev. H. N. Bouey, D.D., the well-known Baptist missionary, who died on the mission field at



FORREST LEE BOUEY.

Cape Mount, West Coast of Africa, December 15, 1909, and rests beside his two sons on Lake Peasue.

Young Bouey attended first the common school at Ridge Spring, S. C., and later the Western College of Missouri, from which he was graduated in 1894 with the B.S. degree. The funds for his college expenses were earned by himself in farm work and domestic service. While at college recreation was not neglected, and he took an active part in playing ball.

Among the influences which have had much to do with shaping his career and ideals, were those of a Christian home, Christian school, and his uncle, Rev. H. N. Bouey, D.D., the noted minister and missionary mentioned above. F. L. Bouey was converted at the age of fourteen, and two years later felt the call to the ministry. He took an active part in Sunday-school work; was ordained an elder at Washington Avenue Church, Springfield, Mo., August 20, 1893, and joined the South Carolina Annual Conference under Bishop R. S. Williams, D.D., at Spartanburg, S. C., November 26, 1897. His first pastorate was at Springfield, Missouri. He next went to South Carolina, and was at Sumter one year, Spartanburg two years and Troy one year. He was then transferred to the Virginia Conference and sent for two years to South Boston, Ewington one year, Front Royal and Strasburg three years, and spent another year as principal of the Lawrenceville public schools. He was then transferred to the Alabama Conference and sent for one year to Selma; thence to the Georgia Conference, and assigned for two years to Dublin, and in 1913 to Americus, his present work. At Lawrenceville, Va., he built a new church at a cost of thirty-five hundred dollars, and at Selma, Ala., remodeled the church building at a cost of twenty-five hundred. He is a capable organizer and teacher, and has proved effective wherever he has gone.

On April 7, 1895, he was married at Allendale, S. C., to Miss Aldridge Gardner, daughter of James and Lucretia Gardner. Of the three children born to them, none survive.

Politically he is a Republican, but takes a voting interest only. Among the secret societies, he is affiliated with the Odd Fellows and Masons. He takes an active interest in all that concerns the welfare of the colored race, and is compiling some facts along

that line and gathering specimens of sermons and lectures. He puts a great deal in a word when he says that that which will do most to promote the welfare of his race in the state and nation is "Moral Stamina." He says: "I believe that in the providence of God, America and the Anglo-Saxon civilization will ultimately restore Africa and the African to their former high state of civilization and the favor of God. I verily believe that the Southern white man is the Negro's best friend in his uplift."

ADDISON REYNOLDS McKINNEY

THAT REV. ADDISON REYNOLDS McKINNEY has the abiding confidence of those who know him best, is indicated by his long pastorates and the further fact that he has occupied the position of moderator of the Savannah River Association continuously since 1897—seventeen years.

He was born in slavery, on January 1, 1859, on a farm in Burke county, Georgia, near Waynesboro, son of Backus and Amelia (Cooper) McKinney. His grand-parents were Kent and Kittie McKinnie and Buck and Sarah Cooper.

Unable for lack of means to secure a complete college education, he yet managed to attend for a while the Haven Normal Academy at Waynesboro, and later Jeruel Academy at Athens, following these partial courses by correspondence lessons and reading, so that notwithstanding the absence of advantages enjoyed by many he has become quite well informed. He finds especially helpful works of a religious nature, such as those of Spurgeon, Talmage and Moody.

He was converted at the age of 26 and joined the Fellowship Baptist church at Munnerly, Ga., in 1885. The following year he felt called to the work of the ministry and was licensed and ordained by his home church to the full work of the Gospel Ministry.

On November 24, 1886, Rev. McKinney was married to Miss Mollie Rucker, of Elbert county, a daughter of Henry and Phoebe Rucker. They have seven living children: George, Lela May,



ADDISON REYNOLDS McKINNEY.

Cynthia Marvin, Addison Reynolds, Jr., James and John, twins, and Judson Haden McKinney.

His first pastorate, beginning in 1887 and continuing for five years, was at Rock Branch church, twelve miles from Elberton. He has also served the following churches: Springfield, one year; Royston Grove, three years; Holly Springs, twenty-three years; Cedar Spring, thirteen years; Sardis, twelve years; Bethel Grove, seventeen years; Holly Creek, five years, and Vance's Creek, five years.

He is now pastoring four churches: Holly Springs, near Bowman; Bethel Grove, Heardmont; Holly Creek, and Vance's Creek. The Holly Springs Church he has held for twenty-three years, and the Bethel Grove for seventeen. In 1897 he was elected moderator of the Savannah River Association, which position he still holds. He also serves in several important capacities in connection with the General State Baptist Convention, being a member of the Executive Board of Managers of Reformatory, of the Mission Board and of the Educational Board. As will readily be seen, he has had quite enough to keep him pretty fully occupied, and he has found no time for politics. Among the secret orders he is identified with the Masons and Knights of Pythias, being Worshipful Master in the former. He has cultivated habits of thrift and economy from his youth up, and has succeeded in acquiring a good home at Elberton, Ga., and other valuable property, so that even in material things he now ranks as a man fairly well-to-do. Altogether he has wrought out a truly creditable record of achievement.

Mr. McKinney is general manager of the Savannah River High School at Hartwell, Ga. He attends both the State and National Conventions of his denomination.

REUBEN BENJAMIN NICHOLS

JUST after the close of the war, on July 15, 1865, there was born a Negro boy in Gainesville, Ga., who has worked out a splendid measure of success, and whose life has been an example worthy of emulation by his people. His father was



REUBEN BENJAMIN NICHOLS.

Henry Nichols, a farmer, and his mother's maiden name was Hester Keith. His maternal grandmother was Harriet Keith. His grandfather on the mother's side was a Baptist minister of the old slave type.

Young Nichols was raised by his grandparents, and had but limited means for securing the education he so much desired. The family having moved to Chattooga county when the boy was thirteen, he attended the Holland graded school, and by hard work and patient perseverance, the boy advanced to a point where he could secure teacher's license. This necessitated close application in addition to his regular tasks, so that he was frequently forced to study by the light of a pine knot fire.

From the first he was successful as a teacher, and followed that business for fifteen years. His first school was at Brooktown, Ala. For thirteen years he taught at Holland, Ga., and built a school-house at that point. He is, and has been, an extensive reader, and has found most helpful the literature about his own race, especially the biographies of great leaders like Booker Washington.

On February 12, 1885, he was married to Miss Eliza J. Adams, a daughter of John Nelson and Susan Adams, of Holland. They have had twelve children. Their names are as follows: John Nelson, Moses Henry, Luvenia, Reuben B., Jr., Susie Mae, George Hobart, Rachel, Worda, Oteele and Onnie.

After teaching for fifteen years, Prof. Nichols decided to devote his whole time to his farming interests, and so beginning at the age of thirty-five, he has since followed that occupation, and has accumulated a splendid property of four hundred acres, valued at at least six thousand dollars. One year (1913), he grew one hundred and four bales of cotton, fifteen hundred bushels of corn, and other things in proportion.

He is interested in every movement which looks to the betterment of conditions among his people. In politics he is a Republican, and is now a member of the Central Committee. He is connected with the Baptist church, and has for thirty years been secretary of his Association, the First North Georgia. In his own church he is a deacon and superintendent of Sunday-school. Among the secret orders, he is identified with the Odd

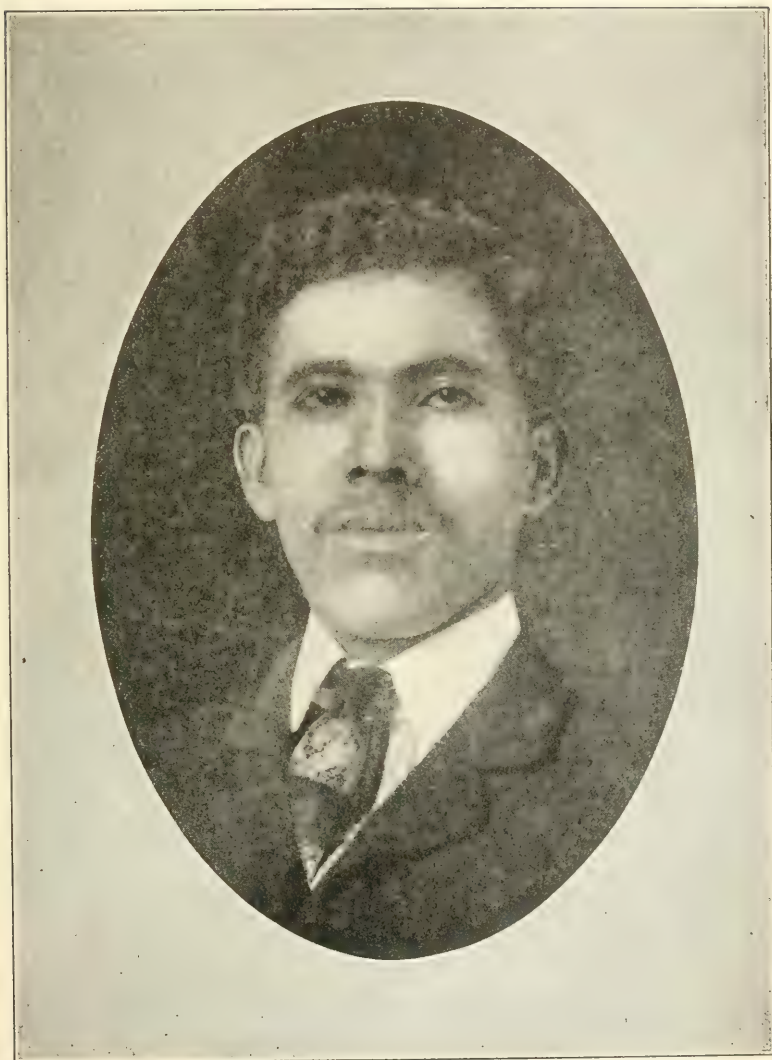
Fellows, the Masons, and the Independent Benevolent Order,—in each of which he has held various official positions.

So the little orphan boy has made of himself a worthy citizen, and has pointed the way to other boys of meager opportunity. He is educating his children, and two of his daughters are now teaching.

PHEOLIAN ARTHUR EVANS

THOUGH only in his thirty-fifth year, Prof. Pheolian Arthur Evans, Principal of the Savannah River High School, at Hartwell, Ga., has already won his way to a creditable place both as a citizen and an educator. He was born June 15, 1879, at White Plains. His parents, Alexander and Elizabeth (Howell) Evans, are still living on their farm. The grandparents on the paternal side were John Evans (white), a large planter, and Katie Latimore, a slave; the grandfather on the maternal side was Arnold Howell, a minister of the Baptist church, who at the time of his death, in 1886, was pastoring four of the largest churches in Middle Georgia.

After attending for a while the public schools of Sparta and White Plains, young Evans entered Morehouse College, Atlanta, completing the Academic course in 1902, and in 1906 graduating from the College department with the degree of A. B. In securing his education he was in a large measure dependent on his own efforts, and while in college often found it necessary during the winter to leave school and teach in the country for two or two and a half months; then during vacation periods he would go back to the farm and help to get the crops under way, then teach a country school again and re-enter college in the fall. Still by ceaseless industry he managed both to keep up with his classes and to defray expenses, and made an all-around creditable record. In shaping his life and ideals, he attributes a large measure of influence to his parents, to his home life, schools and associates, the measure of their helpfulness and the



PHEOLIAN ARTHUR EVANS.

inspiration derived from them being perhaps in the order named. During his student days he was very fond of athletics, and is still devoted to tennis—a very rational and helpful form of sport.

Reference has already been made to his early work as a teacher. His first school began in 1898 at White Plains, in a little log cabin, with twelve pupils and a salary of twelve dollars per month. After his graduation in 1906, he filled for six years the chair of English in Walker Baptist Institute at Augusta. He was then elected to his present position as principal of the Savannah River High School at Hartwell, which under his efficient management has grown from an enrollment of about sixty to one hundred and fifty.

In his choice of reading, Prof. Evans shows a thoughtful turn of mind and a classic taste, the preference being given to such works as the Bible, encyclopedias, Shakespeare's plays, Emerson's and Carlyle's essays. He has travelled extensively in the South and East. Though a public-spirited man, he takes little interest in politics.

At the age of twelve he was converted and joined the Baptist church, was licensed to preach in 1910, and ordained in 1913, to the full work of the ministry at Elberton, Ga., by the ministers of the Savannah River Association, upon request of his church at White Plains.

Among the secret orders he holds membership in the Knights of Pythias and Odd Fellows, being a Past Noble Father in the latter and Past Chancellor in the former. He believes that among the greatest needs of his race are better equipped schools and more efficient teachers. He says very truly, "Many of my race have false ideas of religion and morality, and ignorance is the cause of it." He deserves commendation for his efforts in behalf of the uplift of his people, and it is to be hoped and believed that his labors may meet with increasing success.

On September 9, 1908, he was married to Miss Daisy Lee Rouse, daughter of Robert Wallace Rouse and Elizabeth Rouse. They have three children—Ernestine Elizabeth, Azelma Lee and Artholian Cossette Evans.

JOHN HENRY MOORE

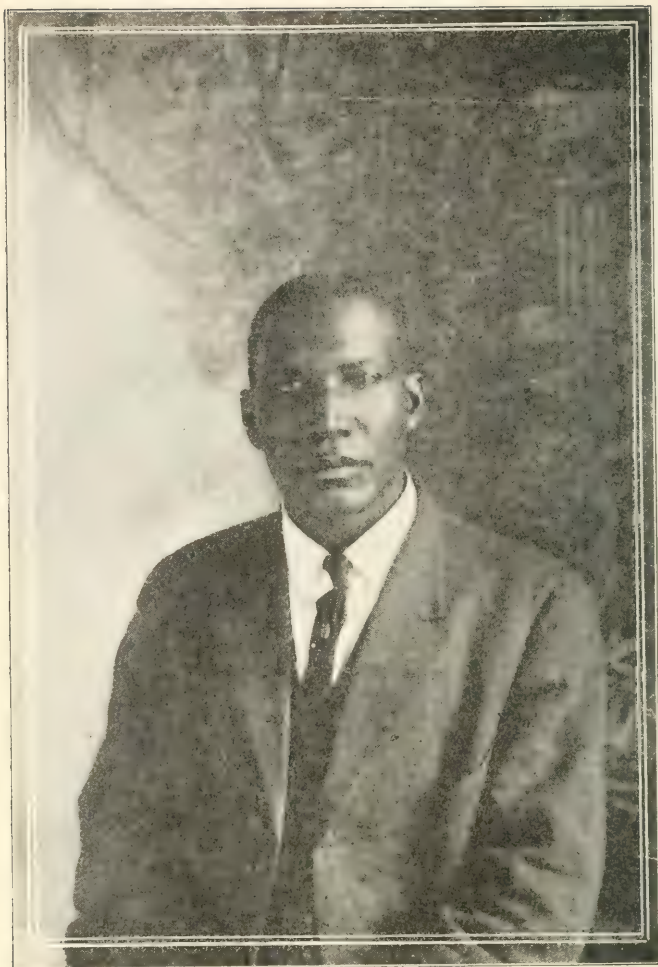
REV. JOHN HENRY MOORE, D.D., a Baptist minister of Griffin, Ga., stands at the front of his denomination in that part of the state. He was born in the adjacent county of Meriwether, on February 10, 1870. His father was Boston Moore, a farmer, and his mother was Bettie Thrash before her marriage.

Young Moore was brought up on the farm, and was accustomed to the hard manual labor of the farm until he reached manhood.

From boyhood he felt that he must ultimately enter the ministry. He was converted at the age of sixteen, and joined the Baptist church. It was about two years later, however, before he definitely decided to take up the work of the ministry, although he had long felt that he must preach. With the call to the ministry came the realization that he must prepare himself for his life's work. Accordingly he entered Atlanta Baptist (now Morehouse) College, where he took the academic and theological courses. Later he spent one term at Chicago University.

An interesting sidelight on the character of Dr. Moore's work and his personal popularity, is the fact that he is still serving the Macedonia Baptist Church, at Pomona, Ga., which was his first pastorate, and on which he entered nearly twenty years ago. That he wears well with his churches, is evidenced by the fact that for eighteen years he has been serving as pastor the Eighth Street Baptist Church, which has a membership of about seven hundred. He has been with the Shiloh Baptist Church, of McDonough for seventeen years, and for ten years has been pastor of Mt. Sinai, at Barnesville.

Soon after entering the ministry he was elected moderator of the Cabin Creek Association, which he has served continuously in that capacity till the present time. Realizing the need of better educational facilities in his association, he began even as a young man, the agitation which resulted in the establishment of the associational school at Griffin, in which he taught for two years, and which has been such a large factor in the development



JOHN HENRY MOORE.

of the work in that association. Though not now a teacher in the institution, he is actively identified with its management as president.

For a number of years he has been a prominent factor in the work of the State Baptist Convention, of which he was vice-president under the administration of Dr. W. G. Johnson, whose declining strength in recent years made it necessary for Dr. Moore to assume in a large measure the work of the presidency. He has been a regular attendant at the National Baptist Conventions and other similar gatherings.

Though a member of the various boards and committees, he has not allowed these duties to conflict with the faithful work of a pastor of four large churches, which have steadily grown in membership and strength under his administration. They are all of brick, and have been built by him, and are all out of debt but one.

In politics Dr. Moore is a Republican, and is a member of the Odd Fellows.

He owns property in both Meriwether and Spalding counties, and his home place on the outskirts of Griffin is an attractive residence in the midst of a small farm, where he devotes his spare time to farming.

In his reading he puts the Bible first, and after that Pilgrim's Progress and Drummond's Natural Law in the Spiritual World, Mathew Henry's Commentaries, Milton's Paradise Lost, Dunbar's Poems, American Magazine, etc.

HENRY CLAY YOUNG

HENRY CLAY YOUNG, of Augusta, president of the Pilgrim Health & Life Insurance Company, is a self-made man in the best sense of that term, and is a striking illustration of what can be accomplished along financial and commercial lines by a man who is not afraid to work, and who has the courage to economize. The simple story of his life and work ought to be an inspiration not only to the young men of his own race, but to all struggling young men everywhere.



HENRY CLAY YOUNG.

He was born near Keysville, in Jefferson county, on August 22, 1864. It will thus be seen that his boyhood days covered that hardest period in American history, known as the Reconstruction days. His parents, Alfred Young and Mary Boardham, were both slaves prior to Emancipation. His father, who could barely read, was a Baptist preacher. His maternal grandfather, Rev. Joseph Walker, was a member of the justly celebrated Walker family of Augusta. He was bought and set free by the colored people in order that he might give himself to the work of the ministry.

H. C. Young was denied the opportunities of an education, with the exception of about six months when he attended the Brinson school in Jefferson county, which was taught by a Northern man. It would not be correct, however, to imagine, that his education ceased when he stopped going to school. He was ambitious to learn and accumulate some property, and has all his life long been a student of men and affairs, and of books more or less. Among all the books, he has found the Bible most helpful.

He worked on a farm till he was a grown man, and then went to Columbia county for a short time, but realizing the lack of opportunities in that section, moved to Augusta in 1882. Here he engaged in all sorts of manual labor for four years, but was unable to save any money while working for the other fellow. In 1886 he borrowed ten dollars from his sister, and with this insignificant capital opened up a wood shop and peanut stand. Modest as was this beginning in business for himself, it has grown and grown till now he is properly regarded as one of the leading business men of his race in the state. His peanut stand has grown into a large store, where he handles general merchandise and groceries, and his capital of ten dollars has grown into the thousands.

With the growth of benevolent societies among his people he and friends of his in Augusta formed organizations which, when the State required a cash deposit of five thousand dollars were merged into the Pilgrim Health and Life Insurance Company. Since that time the Pilgrim has done a safe business, which has given it a name for stability and prompt service all

over the state. From this small beginning the business has grown with the years till in 1913 it lacked only a few thousand dollars of reaching the quarter-million-dollar mark. It was all the more complimentary to Mr. Young that he should be called to the presidency of a concern of this sort in view of the fact that he had had no previous experience in the details of insurance business; but his business ability and financial capacity were recognized, and the success of his company has demonstrated that no mistake was made when he was placed at the head of it.

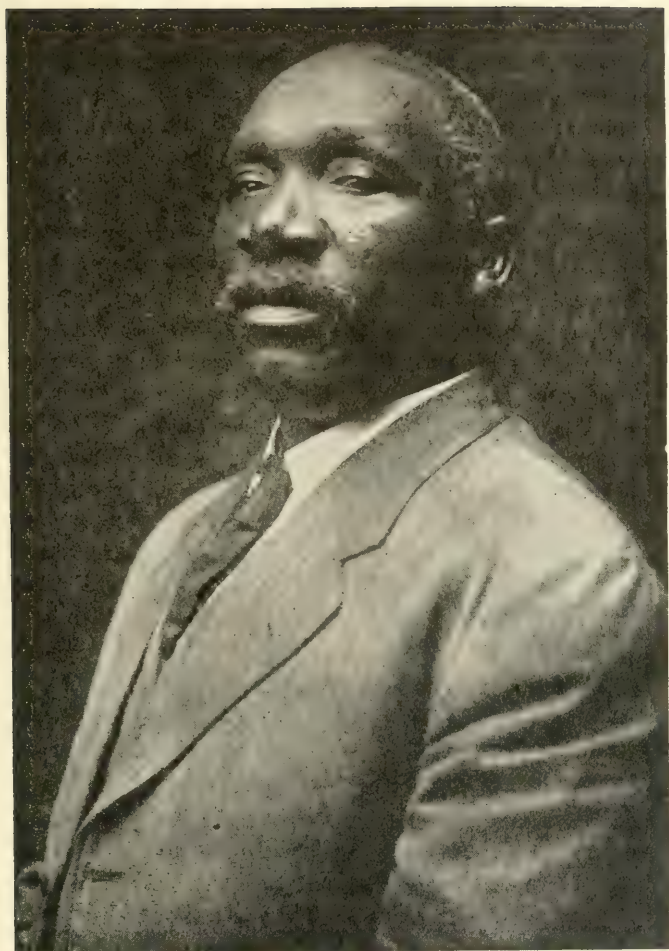
In politics he is a Republican, and is chairman of the Republican Executive Committee of Richmond County. He is an active and influential member of the Tabernacle Baptist Church, of which he is a deacon and the treasurer. He is also a member of the Tabernacle Christian Association of the Deacons' Union Relief Association, and is treasurer of the Walker Baptist Association. He is a member of the board of trustees of the Walker Baptist Institute and of the Y. M. C. A. He is also identified with several other business organizations. He is a member of the board of directors of the Penny Loan & Savings Company; is a member of the board and treasurer of the Negro Fair Association, and is president of the Augusta Realty Company.

Mr. Young has been twice married: first, to Miss Fannie Griner, on October 2, 1889. They had one child, which died. On September 2, 1913, he was married to Miss Lizzie Chapplear, a daughter of Max Chapplear, of Columbia county.

Mr. Young's philosophy of life is very simple, and his idea of what is needed for the progress and development of his race is summed up in a few words. He says: "They should stop frolicking, save something, and get an education."

ADAM DANIEL WILLIAMS

ADAM DANIEL WILLIAMS, pastor of the Ebenezer Baptist Church, Atlanta, deserves mention in any work dealing with the history of the progress and development of the Negro people in Georgia since the war. He was born Janu-



ADAM DANIEL WILLIAMS.

ary 2, 1863, the day after President Lincoln issued his Emancipation Proclamation. He is a native of Penfield, Green county, Ga., the seat of Mercer University at the time of his birth. His parents were Willis and Creecy Williams. When one considers the position which Mr. Williams occupies in the community and in his denomination at large, and then reflects on the lack of opportunities he had during his boyhood and young manhood days, and the obstacles which he had to overcome, his success seems more like a page from the story books or like a romance, than the true history which it is.

He early learned to work with his hands, lived on the farm, doing all sorts of manual labor, till he was a mature man. He went to school only three weeks, all told, before he was thirty years old, and frankly admits that he missed one day out of the three weeks. An older sister, whose service he acknowledges with gratitude, taught him to read. Nor was he without white friends. His family lived on the place of Mr. R. L. Burgess, whose daughters attended school regularly, and young Williams was accustomed at night to follow them in their lessons—in fact, to go over the lessons with them. Thus he learned to read, and secured a knowledge of other branches, and made some progress in Arithmetic. Later Mr. Burgess' oldest daughter set him a copy and started him to writing. He remembers and recalls with pleasure how they used to spell out of the Blueback Speller while one of the girls acted as teacher.

Many a boy with such meager opportunities would have despaired of securing an education; but young Williams read what books he could secure, and in 1884, when twenty-one years of age, he was converted and baptized in August of that year by Rev. Parker Paulain. He took an active part in the work of the church, and soon felt called to the Gospel ministry, and was licensed to preach in April, 1888. He did considerable local work in the Baptist church; and such was the character of this work that he was soon in demand as a regular pastor. He was regularly ordained, and in September '93 accepted a call to the Springfield Baptist Church, on Orme street, in Atlanta, and in the following March resigned that charge and accepted the call of the Ebenezer Church, which was at that time located on Air-

line street, and was a body of only seven members, with no church building at all. He began at once to organize his forces, with a view to erecting a place of worship. In the meantime he had been serving churches in or near Covington; but finding the demands on his time in Atlanta so heavy, he resigned these charges and gave his whole time to the work at Ebenezer. A lot was purchased on McGruder street, and when the quarters here were outgrown, a house of worship at Bell and Gilmer streets was secured. From the small beginnings on which he entered at that time, the church has grown until it now has a membership of more than 700, with a fine Sunday-school and a splendid B. Y. P. U.; also a Woman's Missionary Club, a Reformatory Circle, and a Literary Club. He and his congregation are now improving a splendid property at the corner of Jackson street and Auburn Avenue, which looks to the expenditure of \$25,000. Not only has pastor Williams been able to gather around him large numbers, but he has led his people into fields of larger usefulness, so that now his church is one of the most liberal contributors to missions and every other department of church work in the State Convention. He is active in evangelistic work over the state.

Realizing something of his lack of preparation for the real work of life, he in 1894, after he was thirty years of age, entered the Atlanta Seminary (now Morehouse College), and was graduated from the Theological Department four years later. The secret of his success is illustrated by just this action. He continues to grow. He is not afraid to try new things if they ring true and are scriptural.

Mr. Williams has been an extensive reader, especially of religious and theological books, though he has found biography especially inspiring and helpful. While voting the Republican ticket, he has not taken an active part in politics, devoting himself entirely to his religious work.

On October 29, 1900, he was married to Jennie C. Parks who was a daughter of William and Fannie Parks, of Atlanta. They have had three children, one of whom, Alberta Christine, a girl of ten, survives, the other two having passed away.

He affiliates with the Odd Fellows, the Knights of Pythias, and some of the insurance orders of his race.

The work which he has done in his own pastorate has been recognized by the denomination, and on account of his splendid executive ability he has been made chairman of the Executive Board of the State Convention, which place he has held for sixteen years. For fourteen years he has been chairman of the Finance Committee of the same organization, and vice-chairman of the Board of Managers of the Reformatory for seven years; also chairman of the Board of Missions. He is Georgia's representative in his denomination on the Foreign Mission Board, and has been for twelve years. He is a regular and faithful attendant of the State and National Conventions; was president of the Atlanta Baptist Ministers' Union for five years, and is at this time Moderator of the Atlanta Association.

He has traveled extensively in America, and is devoting his splendid powers of body, mind and heart to the development of his people. He believes that their larger usefulness is to be attained by that sort of education which fits them for the practical duties of life. He is not averse to higher education, but thinks that if we can develop a good home-loving, property-owning, intelligent citizenship, the matter of higher education, as well as numerous other perplexing problems, will take care of themselves. In this, he is in line with the best thought of his generation on this subject.

Mr. Williams is a forceful and impressive speaker, a good organizer and leader, a man of vision and brilliant imagination, which he sometimes finds it necessary to curb.

He resides at 383 Auburn Ave.

Mr. Williams' business record has been rather remarkable for a man of his calling. Coming to Atlanta on the day he was thirty years old with ten cents in his pocket, he has accumulated property to the value of fifteen thousand dollars. This property includes a comfortable and attractive residence at the corner of Auburn Avenue and Hilliard street. At the corner of Auburn Avenue and Jackson street, he has purchased for his church a lot at a price of five thousand seven hundred and fifty dollars, on which a church building will be erected at a cost of twenty-five thousand dollars.

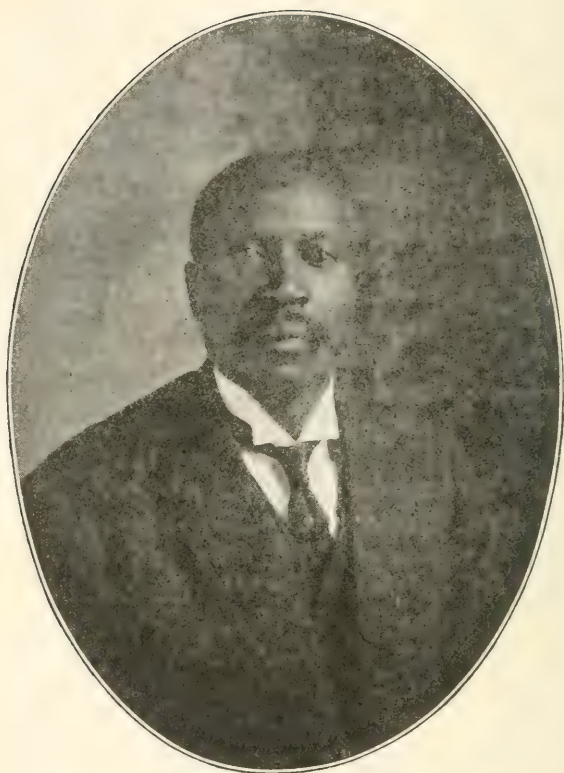
WILLIAM GRANT BIVINS

IN the section of which Griffin is the center, there is perhaps no more popular colored man than Rev. William Grant Bivins, the pastor of the First Baptist Church of that city. The simple story of his life will reveal the source of his popularity, as well as his usefulness to the people whom he has been called to serve.

He is a native of Griffin, where he was born April 18, 1869. His parents, Jerry and Charlottie (McMichael) Bivins, were both slaves. His maternal grandfather was Jerry McMichael, and was considered a great preacher and a good man in the days of slavery. His grandmother, Sarah Bivins, who was a native of Virginia, lived to the ripe old age of one hundred and eleven years.

Young Bivins attended the city school at Griffin as a boy, and made a very creditable record as a student. In fact, his work as a student has not yet ceased. By careful study and extensive reading, he keeps abreast of the times, so as to serve his people effectively. That part of his education, however, which he secured in the school room, was not had without a struggle. Lacking the means to go to college, it required many years of patient toil and steady perseverance to accomplish the work he had set out to do.

Almost from childhood he felt called to the work of the ministry. His home influence had been most happy in some respects. His mother was a Christian woman and was a model; and his father being a religious man, he grew up under influences which were favorable for the making of character, as he was not allowed to keep bad company. At the age of sixteen he was converted, and soon became active in the work of the denomination. In fact, he entered almost immediately upon the work of the ministry at Griffin. He began with twelve members in an old house, but remained there only a few months, when a new church was built. After five years of work in that field, he took up other work, and was later called to the Milner Baptist Church, where he has served most acceptably for twenty years. The highest



WILLIAM GRANT BIVINS.

compliment, however, which has ever been paid him came when he was called to the pastorate of his own home church where he was best known, and where for ten years he has gone in and out before his people, ministering to them in spiritual things. During this time he has built a twenty thousand dollar church house; and there are few churches of any denomination in the state in better condition than the First Baptist Church of Griffin. He is president of the National P. B. S. of L. Society, which is one of the best of its kind in the State.

This is a mere outline of his activities. One is not surprised to learn that he places the Bible first in his reading, but has found very helpful books on theology, Milton, John Bunyan, Wonders of Providence, Josephus, McHenry, and other works of a kindred nature. He votes with the Republican party, but is not active in political matters. He is a firm believer in Christian education, and in his own association is one of the leading spirits directing the educational work among the young people of his race. He is much in demand on public occasions, and is always engaged about the Master's business. He is a fine illustration of what a man can do who is ambitious to make a life, rather than a mere living.

After he had entered the work of the ministry, he felt so keenly the need for better preparation, that he took a course at the Atlanta Baptist College, from which institution he was graduated in the year 1907. He owns a comfortable home on Second and Eighth streets, Griffin, and other property elsewhere, and has thus set his people another worthy example.

After pastoring for twelve years the First Baptist church at Griffin, Ga., he was called to the St. John Baptist church, Memphis, Tenn., in 1915. He accepted the call and is doing some efficient Christian work at that church and place.

JOHN LEE FAMBRO

AMONG Georgia Negroes who after acquiring an education by their own determined efforts, have by the same means become fairly successful in a business way and are now recognized as substantial citizens, is John Lee Fambro,

of Macon. He was born at Barnesville, Ga., July 10, 1872. His father, John Lee Fambro, who died while our subject was still a small boy, was a slave of the Fambro family of Monroe county. His mother, Lucia Fambro, yet living, was a slave of the Howes, of Pike county. His paternal grandfather was Rev. Charles A. Fambro, a Methodist preacher.

Young Fambro obtained his education principally in the public schools of Barnesville and at Haines Institute, Augusta, though he did not complete the course. As his father had died leaving his mother quite poor and with four small children dependent upon her support, it became necessary for the boy to begin work at a very early age. His education was limited to what could be secured by his own efforts. Even while in school, he hired himself out during the part of the day that he was not in the school room, and also for three years while working all day attended school at night. Naturally under these circumstances his health was not endangered for lack of exercise; but, like most boys, he was fond of baseball, and managed to give some time to that sport. Since his school days, the reading in which he has been most interested consists of literature pertaining to the Negro race and the current magazines.

For a number of years he was engaged in railroad work as a porter. For the last ten years he has been in the industrial insurance business at Macon where he represents the Pilgrim Health Life Insurance Co., of Augusta, and has been quite successful.

In politics he is a Republican and in religion a Baptist, being a deacon and a teacher in the Sunday-school of the First Baptist Church of Macon. He is a member of the Masons, Odd Fellows, Knights of Pythias and Wise Men of the East.

On November 1, 1893, he was married to Miss Maggie B. Butler, daughter of John B. and Isabella Butler, of Augusta. They have four children: Georgia S., John L., Jr., Thomas S. and Charles A. Fambro.

He believes that the best interests of the people of his race will be served by education, unity and co-operation in business. He believes that by proper co-operation among them, and

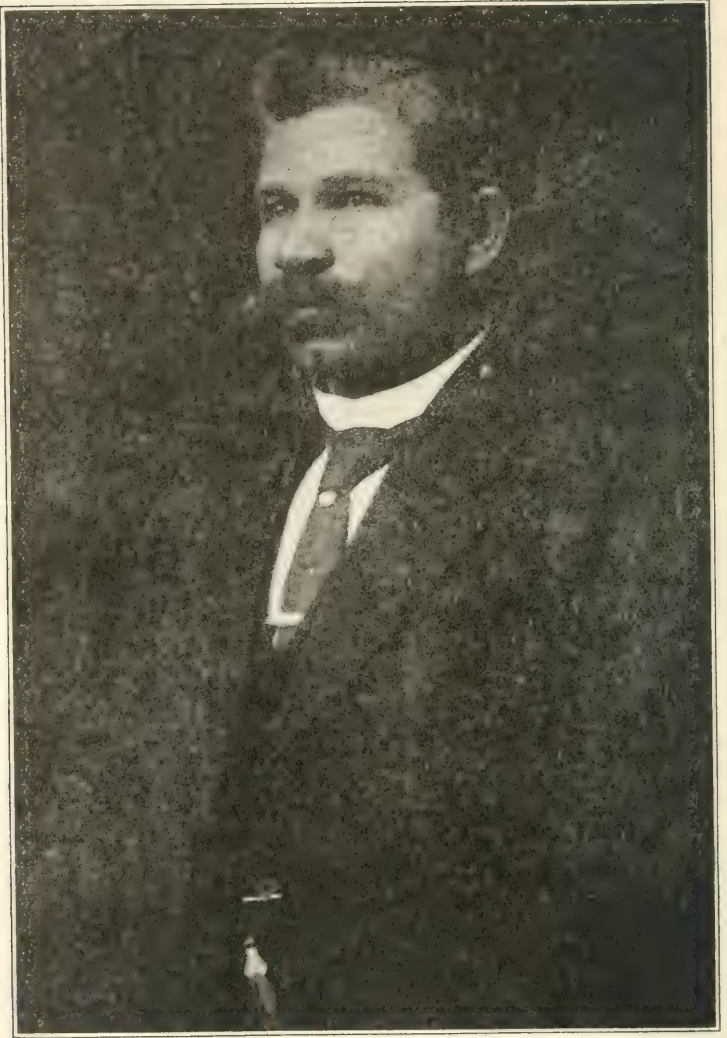
loyalty to their own business enterprises and institutions, they will soon be able to attain a degree of success unsurpassed by the people of any race. No one who is at all familiar with their progress during the last fifty years can for a moment question their ability to achieve great things with the sort of intelligent co-operation which he advocates.

HENRY HARRISON ANDERSON

AMONG the vigorous, forceful men in the Baptist ministry of the colored race in Georgia must be mentioned Rev. Henry Harrison Anderson, who resides in Newnan, but whose work covers several points in the State. He was born at the Irish settlement in Laurens county, S. C., on November 7, 1865. His father, John S. Anderson, was a white man and an Irish-American. The son bears in his features striking characteristics of his father's people. His mother was Emma Anderson, a slave and her parents were Moses Choice and Lucinda Anderson, also of South Carolina, and both slaves.

Young Anderson had hard enough time to secure his education. He was converted at the age of ten years, and felt that he must fit himself for something more than merely the making of a living. He worked on the farm and began his education at Brewer Normal Institute. When he had advanced sufficiently in school, he added to his earnings as a laborer by his work in the school room, and taught all together two years in South Carolina and twelve years in Georgia. His first school was at Golden Grove, and his first work in Georgia was at Cooksville. In addition to this, he also taught near Madison, Fla., one year.

About the age of twenty-four he felt definitely called to the work of the ministry, and determined that he must better fit himself for that important task; so he went to Atlanta University, where he remained for four years, till 1887. He then took the Divinity course at the Atlanta Baptist (now Morehouse) College, graduating with the degree of B. Th.



HENRY HARRISON ANDERSON.

For a number of years he has confined his efforts exclusively to the ministry. His first pastorate was Friendship Church, in Coweta county, where he remained for nearly four and a half years. For seventeen years and one month he supplied the Vernon Grove Baptist Church in Campbell county, resigning in 1914. So it will be seen that he is a man who wears well. His work soon brought him to the attention of some of the larger churches, and he was called to the First Baptist Church, Newnan, which he served for thirteen years and four months, materially adding to the membership and resources of the church while serving as its pastor, building and paying for the handsome brick church in which the congregation now worships. Later he was called to the Gainesville Baptist Church, which under his leadership has experienced great growth and prosperity. Already the membership has greatly increased, the house of worship has been improved, and the outlook for that work was never more favorable. Prior to going to the work at Newnan, he served the people at Mt. Nebo for two years.

Dr. Anderson is an organizer and believes in putting his forces to work. He does not neglect the evangelistic side, but at the same time he is not content to merely bring larger numbers into the church without training them for service. This perhaps in a large measure accounts for his successful pastorate. He enlists his young people, and, in fact, every one whom he can put to work; and the result is always the same--a happy growth in the congregation which he serves. He has baptized more than a thousand members.

In politics he is a Republican, and among the secret orders he is identified with the Masons and Pythians. He has set his people a worthy example in another respect, in that he has accumulated considerable property, being interested in the Coweta Grocery Co., of which he is president, and owns a comfortable home and other real estate in Newnan. His home is one of culture and refinement, and his children are being given a college education. On December 22, 1892, he was married to Lula B. Jones, of Culloden, Ga., who was a daughter of Tammie Jones. They have four children: Tammie E., who was

graduated from Benedict College, Columbia, S. C., in 1914; H. H. Jr., now at the Baptist College, Atlanta; Lilla, and John William.

Dr. Anderson's position in the denomination has been recognized by his appointment to some of the leading boards and official positions in his own association and the State Convention. He is chairman of the Executive Board of the Western Union Association, vice-president of the B. Y. P. U. State Convention, and a member of the State Executive Board. He is also a member of the Reformatory Board and a member of the State Mission Board. He believes in Christian education, and in training for work and for service in the world.

JAMES WALTER MADISON

IT is a good thing to see the current of a man's life gather strength and volume as it goes on. This is illustrated by the life and work of Dr. James Walter Madison, of Atlanta.

Born on September 10, 1867, only a little more than two years after the close of the War between the states, he early learned to rely on himself and work for what he wanted. His father dying while our subject was still young, he was nobly seconded and aided in his efforts by his widowed mother, whose assistance he gratefully acknowledges. His father, who was a slave, was sold from Virginia into Georgia. After Emancipation, he took the name of his old master in Virginia, Madison. His wife, the mother of our subject, was Amanda Wimbish, and her father was Elbert Wimbish.

Young Madison laid the foundation of his early education in the public schools of Atlanta. Later he entered the Atlanta University. He took his medical course at Meharry College, the medical department of Walden University, Nashville, from which he was graduated with the degree of M. D. in 1897. His course as a student was marked by steady progress and faithful work. Though not a professional athlete, he was of vigorous

body and took part in local college athletics, and has found that the work has stood him in good stead since. Having worked his own way through school, with the assistance of his mother, he is impressed with the vital importance of so improving our public school conditions that they may minister more largely to the needs of our people, white and colored.

He taught school at different times, beginning in the rural districts, and was for four years principal of the school at Eastman, Ga., holding a permanent State certificate which is the highest recognition given by the State to a public school teacher. He has never lost interest in the educational work, and had it been sufficiently remunerative, would perhaps never have left it.

In the summer of 1907 he began the practice of his profession in Atlanta, since which time he has conducted a general practice, and has met with the hearty co-operation of his people.

Dr. Madison has been married twice: first to Miss Hattie Jones, of Atlanta, who was a daughter of Stephen Jones. He has one child by that marriage, James Walter, Jr., now a boy of thirteen years of age. This boy's mother died when he was only two years old.

On June 23, 1908, Dr. Madison contracted a second marriage, when he was united with Anna Leon Brown. There are two children by this marriage—John Brown Madison and Julia Amanda Madison. Mrs. Madison before her marriage was a teacher of drawing and art in Alabama, and like her husband has not lost interest in things which engaged her attention early in life. She uses her knowledge to beautify their own home, and in the same way has made herself popular with her neighbors, both white and colored. The Madison home is one of culture and refinement. The Doctor and his wife both enjoy the standard poets, which they not infrequently read together.

Dr. Madison is a Republican in politics, and a member of the Congregational church. Among the secret orders, he is a member of the Masons and Knights of Pythias, and is identified through his profession with the Georgia, Tri-State and National Medical associations.

Dr. Madison and his family reside at 342 McDaniel St.

JOSEPH HENDERSON TRAYLOR

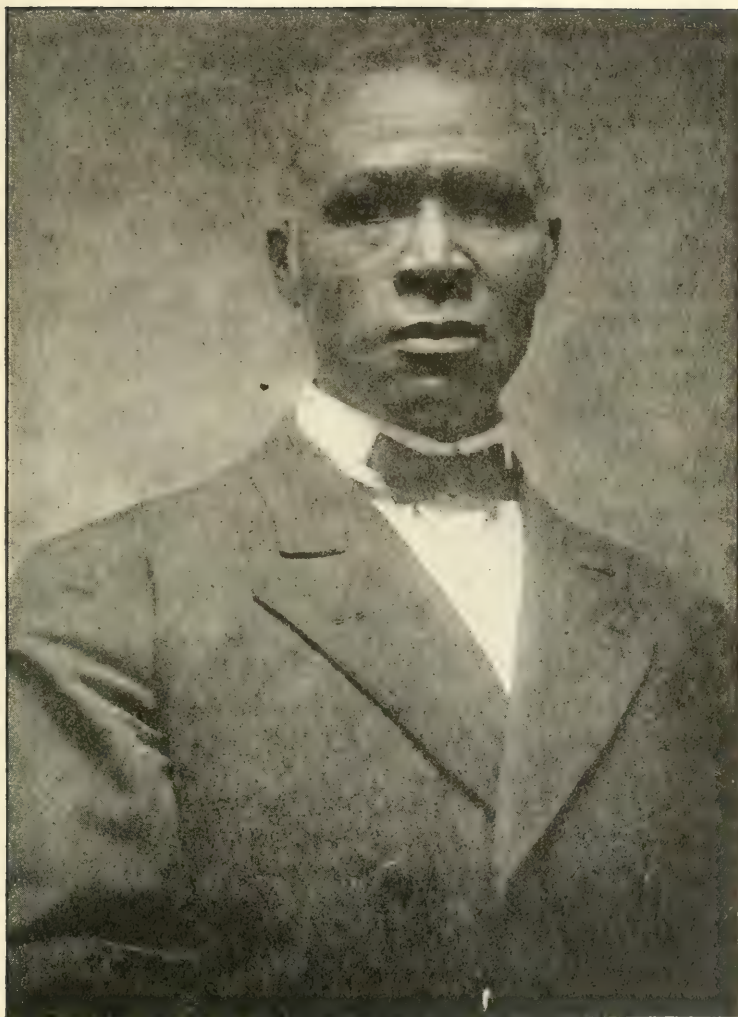
JOSEPH HENDERSON TRAYLOR is a modest man, and would tell you that there is little of interest attaching to his life. Yet he is one of the finest examples of the self-made man, and enjoys the distinction of having made a school teacher of himself without having previously gone to school, as later he made a first-class carpenter and building contractor of himself without having served an apprenticeship.

He was born in slavery on December 4, 1854, and remembers, as a small boy, having seen the soldiers at drill. His parents were Joe Traylor and Bethenia Bailey. As a small boy he attended a Sunday-school in his neighborhood which was run by Henry Davenport, and thus learned to read and write a little. After that he always carried a book in his pocket, and thus utilized his spare moments in educating himself.

On November 6, 1875, he was married to Mattie Davenport, of Harris county. She bore him five children in all, of whom only one is now living.

For a while in 1877 he worked for thirty-five cents a day. When crops were done he got a job of making shingles, a task he had never done before. A white man coming along after the blocks were sawed carelessly laid off a block, so that it became a guide to Traylor for bolting.

In the same year he moved to Newton county and began farming near Covington, teaching school after crops were done, and was considered a very successful teacher. In the fall of 1883 he decided that Atlanta furnished better openings for study and work, and so moved to that city. He took work as a drayman, and later was keeper of the grounds at Clark University. Here he studied at night, and thus worked through the literary course in two years. Beginning thus at the low wage of fifteen dollars a month and boarding himself, he made a living for his family and kept up his studies. In 1885 his wife died and a little later his boy passed away, leaving him the care of the two small girls. Heartbroken and saddened, he was yet undiscouraged, and determined to give the girls an education at any cost. In



JOSEPH HENDERSON TRAYLOR.

'85 he taught in Floyd county, and in '86 in Cherokee county, Alabama, and in Chattooga county, Georgia. Then he went back to Troup county, all the time keeping his girls in school. In 1888 he went to West Point, where he was hired by Mr. Lanier as carpenter at a dollar a day, though it was the first carpentry work he remembers ever doing. Such, however, was the character of his work that his wages were soon raised to a dollar and fifteen cents and later to a dollar and twenty-five. Later he returned to Atlanta and went to work at a dollar and twenty-five cents a day. About this time he made connection with Mr. Benson, with whom he remained for six years. He helped to build the Fulton plant, and as the work progressed was put in charge of the whole carpenter force, which he handled to the satisfaction of his employer. Later when this work was completed and his employer was building flats, he cut Traylor's wages, thinking he was unfit for that sort of work; but he stuck to his job and demonstrated his worth, so that his former wages were restored, and he remained with his employer until a partnership was formed and a change in plans made it necessary for him to seek other employment. About that time Mr. C. C. Cater wished a new house built, and Mr. Traylor won the contract on a competitive bid. This was his first effort at house building on his own account; and so well was the task done that Mr. Cater paid him ten dollars extra for his plans and made him a present of twenty dollars when the job was completed. Later he built other houses which brought him favorably before the public. He erected the handsome home of W. D. Manley at 65 East Fourteenth street; also the extensive country place of W. S. Witham on Peachtree road. Among the public buildings he has erected might be mentioned the Fort Street Methodist Church and the West Hunter Street Methodist Church. He has just completed on Bell street the new quarters of the Independent Benevolent Order.

Notwithstanding the fact that he has been a very busy man, he has found time to read extensively, is a lover of history, and keeps up with the current newspapers. In politics he is a Republican, in religion, a member of the M. E. Church. Among the secret orders he is identified with the Masons, Odd Fellows and I. B. O.

In November, 1890, he was married a second time to Eliza Mason. By this marriage there are five living children: Sarah, Joseph, Jr., Annie, Amitor and Luther.

Of the children by the first wife, only one, Emineva, survives. She is a most successful teacher. Her sister Luvenia, who was also a graduate of Clark University and a successful teacher, died July 15, 1913.

RILEY KING PASCHAL

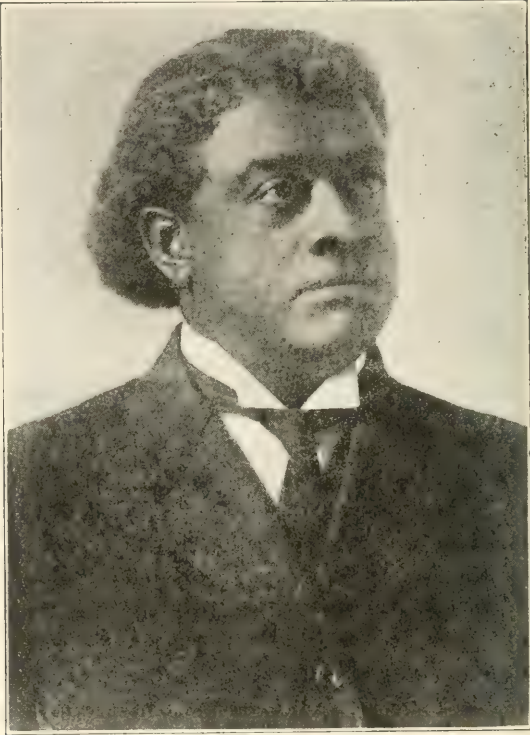
REV. RILEY KING PASCHAL, who for fifteen years has been the popular pastor of the Friendship Baptist Church of Columbus, was born just across the line, at Eufaula, Ala., on December 7, 1868. His father, Riley K. Paschal, was a mechanic, and his grandfather was an Irishman. His mother was Ellen (Green) Paschal. Both parents were slaves.

Young Paschal early aspired to an education, but the outlook was not at all inviting. His parents were poor, and his only opportunity to get an education was to work in a brickyard during the day and attend school at night. This school was taught by Miss Lilly Drewry.

At the age of fifteen years he was converted and joined the First Baptist Church of Eufaula. Almost immediately he felt called to the work of the ministry, but did not begin preaching for some years. For a while he drove a buggy for a white doctor, and later entered the hotel service at Eufaula, and at about eighteen years of age came to Columbus in the same capacity.

On Nov. 20, 1896, he was married to Miss Katie Lucy Woods, of Columbus. She has been a helpmeet for him; has not only been a source of great inspiration, but of practical help in his pastoral work. After his marriage, when he had entered the ministry, he realized that he must have better equipment in order to make of himself a worthy leader. He entered Atlanta Baptist (now Morehouse) College, in 1897.

This cut off his earnings, but with commendable self-sacrifice, his wife entered heartily into his plans, and being a capable



RILEY KING PASCHAL.

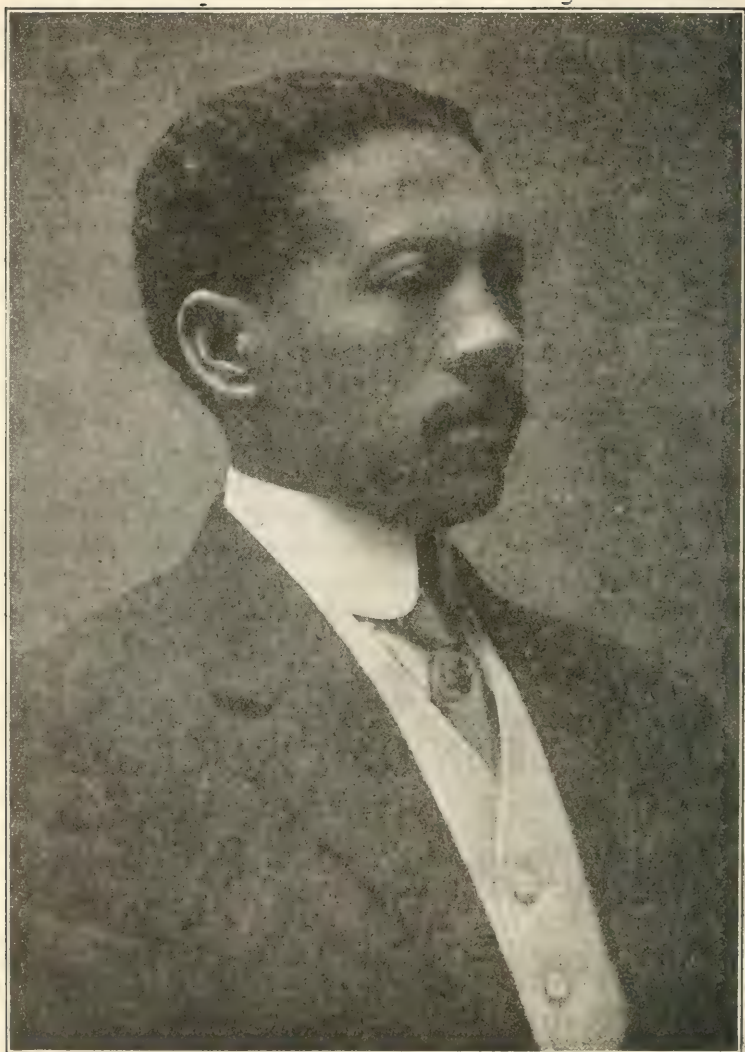
seamstress, took care of the situation at home and enabled him to remain in school for two terms. He was ordained by the Friendship Baptist Church of Columbus, and called to the church at Chipley, Ga., where he remained for one year. At the end of that time he was called back to his home church, which he has supplied continuously since. The congregation at that time occupied a cheap house of worship, which has been displaced by a more substantial church building worth at least four thousand dollars. The membership has grown to about four hundred and fifty. He gives his fourth Sundays to Solemn Grove Baptist Church near Chipley, devoting the rest of his time to the Columbus pastorate.

The honorary degree of D.D. was conferred upon him by a Chicago institution. He is a member of the Odd Fellows, Masons, Pythians, and believes that the greatest need of his people is a moral awakening and a religion which relates itself to the everyday business life of the folks. When Dr. and Mrs. Paschal were married, they were practically penniless, but now own a comfortable home on Eighth street in Columbus. They have had five children, only one of whom survives. Her name is Juanita. Next after the Bible, Dr. Paschal's preferred line of reading is biography.

JOHN LEONIDAS WHEELER

JOHN LEONIDAS WHEELER, the present State Agent of the North Carolina Mutual, is a native of Nicholasville, Ky., where he was born July 8, 1869. His mother, Phoebe Wheeler, was a slave before Emancipation. Her parents were Lucius and Winnie Wheeler, also of Kentucky.

John L. Wheeler was put to school at Nicholasville when he was of school age, and proved to be an apt student. Such was his progress that even from the public school he was able to take up the work of teaching. Already he had determined to secure a college education, and through his work as teacher earned money which enabled him to go to Wilberforce, Ohio, to college, in



JOHN LEONIDAS WHEELER.

1889, beginning in winter term of 1890. The next year he won a half scholarship, which was of great assistance to him, and then for six years earned his board by cooking, and augmented this by work at hotels during the summer. His application as a student may be inferred from the fact that when, in 1897, he was graduated with the degree of A.B., it was at the head of a class of twenty-eight. In the fall of that year, he accepted a place in the faculty of Kittrell College, North Carolina, where he remained for ten years, and where he rose from the position of a teacher in the institution to the presidency, which position he held for four years. His work became well known in that part of the old North State.

On September 25, 1901, he was married to Miss Margaret Hervey, a daughter of John and Jennie Hervey, of Kentucky. She too was an alumnae of Wilberforce, and with her husband, did good work as a teacher of sewing at Kittrell. They now have three children: Ruth Hervey, John Hervey, and Marjorie Janice.

In 1908, Prof. Wheeler resigned his position at Kittrell College, and took up insurance work through his connection with the North Carolina Mutual. He was assigned to the Raleigh district as superintendent, where he remained for a year and a half, after which he was called to the record department of the home office at Durham. His thorough equipment and his intimate knowledge of both the field and the office work, made him a valuable man for a larger field; so in 1913, he accepted the State Agency for Georgia in his company, where he succeeded Prof. W. B. Matthews. The work has gone forward under his direction.

Though not active in politics, he calls himself a Republican, and is a member of the Bethel A. M. E. Church. For years he has been active in the work of the church and Sunday-school, and while at Durham, was superintendent of his Sunday-school there. He is a K. P. and was Master of the lodge at Durham.

Notwithstanding he had to work his own way through school, he came out of college with more than he started, and by economy and wise investment has accumulated some property. He owns real estate in Durham, N. C., in Ohio, and in New York.

Prof. Wheeler is a representative of a type of the intelligent, cultured, progressive Negro of the present generation, of which too little is known.

MONROE WILLIAM WATTS

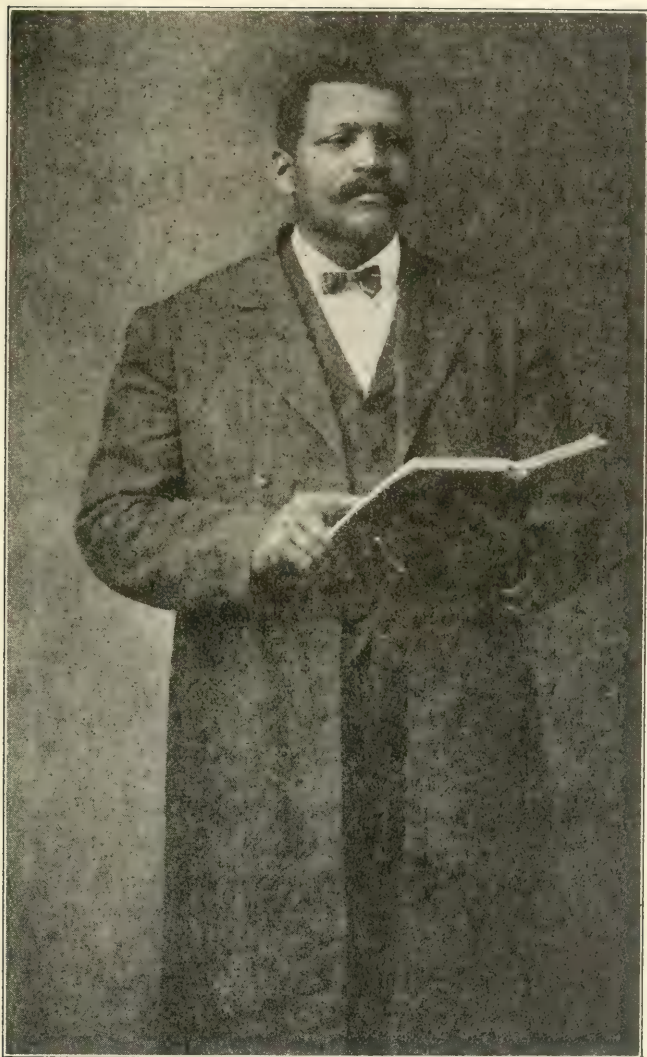
REV. MONROE WILLIAM WATTS, a leader in the Baptist denomination in his part of the state, and moderator of the New Macedonia Association, resides at Barnesville. He is a native of Monroe county, having been born a slave, near Forsyth, on July 28, 1858. His parents, George and Nettie Watts, were both slaves. His paternal grandfather was George Watts, and his maternal grandparents were Joe and Sara Watts.

Our subject was married on December 25, 1879, to Ellen Fambrough, a daughter of Hiram and Lucy Fambrough, of Monroe county. They have had six children, four of whom are living. These are Lizzie, Rachel, Mariah and Ellen.

M. W. Watts secured what education he has, so far as the schools go, in the country schools, and the rest he has dug out for himself, and has reached his present place of leadership in his denomination in spite of his early lack of educational opportunities. He was converted in May, 1880, and soon felt called to the work of the ministry. He feels keenly the lack of early preparation and the opportunities which are now in easy reach of so many; and yet he has not allowed these difficulties to stand between him and good work.

Brought up in a Christian home, he was a popular lad, and has had the knack of making friends wherever he has gone. His first pastorate was in Monroe county, where he began preaching in 1880. Since that time his work has taken him over several of the adjacent counties, and during his ministry he has pastored nine churches, as follows: Brown Chapel, nine years; Laodicea, eight years; Tessie Hall, eight years; China Grove, eight years; Indian Springs, Rock Creek, twenty-seven years; Thomaston, nineteen years; St. Timothy, eight years; Barnesville, two years. Church buildings have been erected under his pastorates at Brown Chapel, Rock Creek, Thomaston and Barnesville.

In the organization of the work of the denomination, he holds appointments on the following boards: Board of trustees of



MONROE WILLIAM WATTS.

Central City College, Macon; board of trustees of New Macedonia School; Executive Board of State Baptist Convention.

He owns a comfortable home at Barnesville, and from this as a center works out among the churches, now giving his whole time to the work of the ministry.

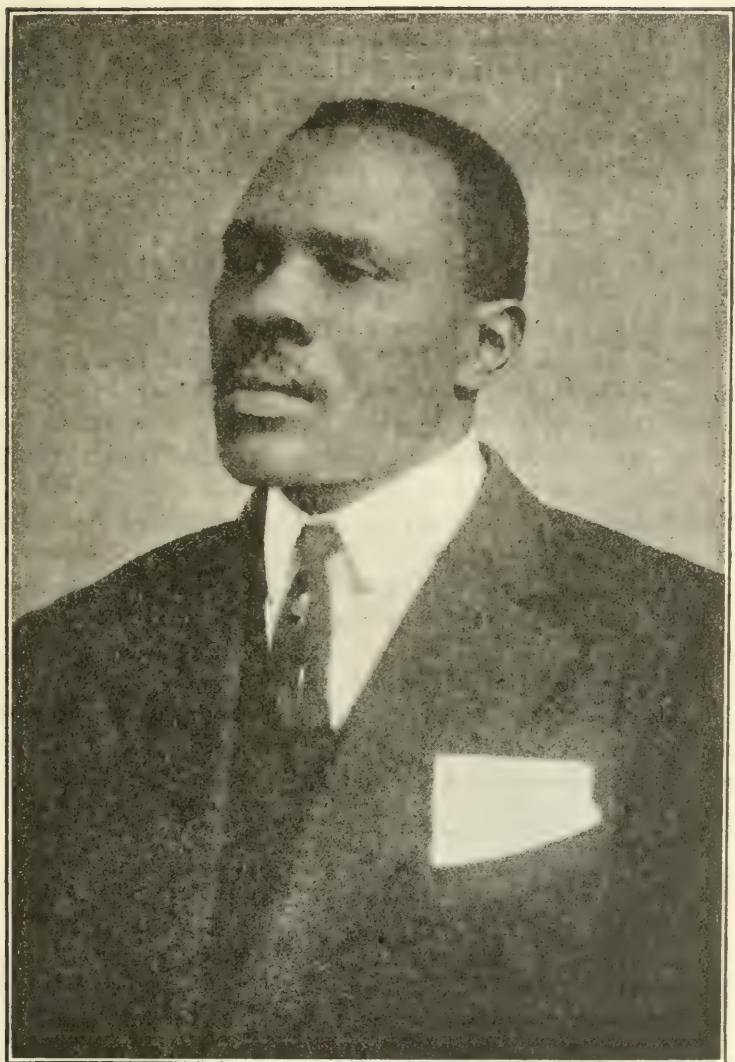
SQUARE STEPHENS SIMMONS

SQUARE STEPHENS SIMMONS is a successful educator, prosperous farmer, and a prominent secret order man of Douglas county, residing near Lithia Springs. He was born in the same county, on July 28, 1875. His parents, Ned Simmons and Cicely (Ellison) Simmons, were both slaves. His father, a prosperous farmer, still lives in Douglas county. His maternal grandfather was Jack Bowen, while his paternal grandfather was Col. Griffin.

Prof. Simmons had great disadvantages to overcome in getting an education. He would work on the farm and go to school in the short winter terms, and then help to make a crop and go to school some more, always studying hard at home when he had the opportunity to do so. Being the oldest boy of the family, much of the responsibility of the home fell upon him; but after he reached a point where he could teach school, he found it a bit easier to make his way, on account of the money he could earn in that way, though his path was then by no means an easy one. He would come directly from his work as a teacher and the very next day begin a crop. For fourteen years he did not have an idle week—in fact, seldom took as much as a day off for hunting.

He entered Clark University in 1898, and did good work as a student, leaving the institution in 1902 without having graduated. He helped his father to buy and pay for a farm, and when that was done, bought a place for himself and began paying for it. He has gradually added to his holdings of real estate, until he now has lands valued at at least five thousand dollars.

Prof. Simmons was converted at the age of sixteen, and since



SQUARE STEPHENS SIMMONS.

that time has been prominent in the religious life of his church and the community. He is a member of the M. E. Church, of which he is a steward, class leader, and superintendent of the Sunday-school. He is president of the Sunday-school and Epworth League conventions of the Rome District.

He is a Republican in politics, and while not himself seeking office, has been active in the counsels of his party. He has been chairman of the Douglas County Republican Executive Committee for twelve years.

Prof. Simmons' first work as a teacher was at Chapel Hill. His next school was at Douglasville, where he remained for two years. He then taught for two years in Cobb county, near Marietta; later at Austell, and had the school at Lithia Springs for six years, Dallas for two years and Mt. Carmel for five years.

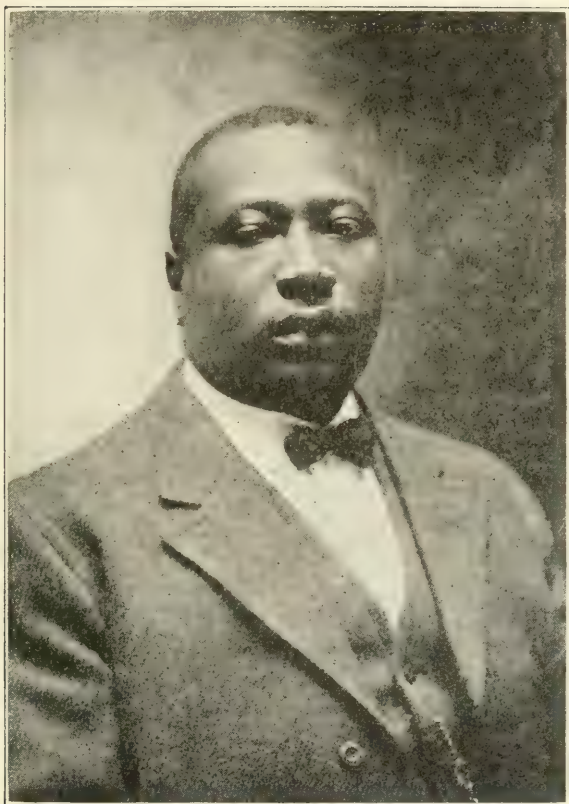
On February 5, 1905, he was married to Miss Hattie May Parks, daughter of Cicero and Harriet Parks, of Douglas county.

Among the secret orders, Prof. Simmons is identified with the York Masons, and has been prominent in the work of that organization. He served as Grand Master of the York Masons in Georgia for four years. Under his administration the order took on new life, almost doubling its strength numerically and financially.

Prof. Simmons is a real asset to his community and to his race, for the reason that he has led the way and has shown how a boy with meager opportunities may succeed in educating himself, gaining property and building a home.

ISAIAH GRANBERRY

ISAIAH GRANBERRY, one of the most substantial and progressive business men in the city of Atlanta, is a native of Georgia, having been born at Hamilton, in Harris county, on February 26, 1872. His parents, Orange and Louisa Granberry, were both slaves. After emancipation his father followed the work to which he had been trained as a slave, and was a farmer and a blacksmith.



ISAIAH GRANBERRY.

Isaiah's educational opportunities were limited to the public schools of Hamilton; but he was brought up in a pious home by parents who trained him to the best of their ability. It is significant that Mr. Granberry places the Bible first among the helpful books he has read.

In 1898 Mr. Granberry moved to Atlanta, and being of an industrious turn soon found employment and has been a steady worker at one thing after another ever since. He is a skillful workman, and has been engaged in doing brick, cement and carpenter work, which he followed until 1908, when he went into the mercantile business. He began in a small way on West Mitchell street, and from that beginning has developed an extensive grocery business, ice cream and soft drink stand, a popular restaurant, and other interests, which place him among the enterprising business men of his race in Atlanta. He has two places of business on West Mitchell street, and resides at 19 Davis street.

He has devoted himself almost entirely to his business, and while he would be classed as a Republican in politics has taken no active part in political matters for several years. The only secret order with which he is identified is the Odd Fellows.

On April 18, 1891, he was married to Miss Ida Jones, a daughter of Henry and Nancy Jones. Four children have been born to them, two of whom are living—James and Elmore.

Mr. Granberry would commend to others those traits and principles which have brought success in his own life. They are: education, industry and honesty.

EDWARD BURL BARCO

THE story of the struggle and the progress of the Negro race in the South in the present and the last generation is one of the finest chapters in the history of our nation. Sometimes this struggle has been rendered all the more difficult on account of some physical disability. This is true in the case of Prof. Edward Burl Barco, who lost his right arm when a child on account of a severe burn, but who, notwithstanding this dis-



EDWARD BURL BARCO AND WIFE.

advantage is recognized as one of the State's leading colored journalists and educators.

He is a native of Florida, having been born at St. Marks in that State on Oct. 8, 1866. His parents John and Diley Barco were both slaves. His maternal grandparents were Ned and Julia Lucky, of Fulton county, Ga. Ned Lucky was an enterprising man and purchased his freedom long before emancipation. On his father's side his grandfather was an Indian by the name of Barco and his grandmother Nancy Weaver. The Barco family moved from Florida to Bainbridge, Ga., then to Atlanta, in 1880, when our subject was about thirteen years of age.

The boy was placed in Storr's school where he was able to maintain himself by doing all sorts of odd jobs. His progress in his books was steady and satisfactory and after a few years of effort he was sufficiently advanced to teach school himself. His first school was in Jasper county. During his whole career as a student he was compelled to make his own way. This however did not discourage him, and he never scorned any honorable task by which he could earn money to pursue his course. Though young and inexperienced his work as a teacher gave satisfaction and enabled him to enter Atlanta University, where he remained for four years, teaching during the summer months and returning to college in the fall.

He taught for awhile at Flovilla and was head of the school at Lumber City for five years. After that he was Supt. of the Cordele city school for eight years. He then moved to Atlanta and was for awhile identified with the Atlanta Independent and on the establishment of the American Citizen was on the editorial staff of that paper till its publication discontinued. He then returned to the school room and was for one year at the head of the Douglasville public school. The next year he was elected Principal of the Jackson city school where he is now (1915) in his fourth year.

Professor Barco is an active member of the C. M. E. church and in close touch with all the interests of the denomination. He has held every office in the gift of the local church and three times has been a lay delegate to the general conference, visiting Memphis in 1894, Nashville in 1902, and Memphis again in 1906.

In politics he is a Republican, but has found comparatively little time to devote to politics on account of his religious and educational activities. Among the secret orders he is identified with the Odd Fellows and the Pythians, being especially active and prominent in the ranks of the Pythians.

He is a broad minded citizen of education and culture and believes in the future of the race. He thinks that the greatest immediate needs of the race are education and property.

On April 30, 1890, Professor Barco was married to Miss Mary Elizabeth McPhail, a daughter of a white man by that name and Virginia Hughes. They have four children living. They are Edward Burl, Jr., James W., Theresa, and Theodore Roosevelt Barco.

ABSALOM DAVID NUCKELS

REV. ABSALOM DAVID NUCKELS, a member of the Missionary Baptist Church and a farmer, lives near Statham. He was born in Forsyth county, March 19, 1867. His parents are Absolom and Polly (Tate) Nuckels, and both of them were slaves.

The parents being poor the boy's educational opportunities were limited to the country public schools, and his environment was not such as to impress him with the importance of improving even the limited opportunities he had.

He was taught to attend Sunday School and Church and gratefully acknowledges the value of the early training.

When he grew to young manhood he was engaged in railroad work and was for a number of years with the L. & N. at Birmingham, and helped to lay the steel on the Georgia Pacific. He has travelled about over the South quite a good deal.

In 1893 he returned to Jackson, now Barrow county, where he has since resided. When about twenty-five years of age he was converted and joined the Barber's Creek Baptist Church which later ordained him to the full work of the ministry. He is now pastor of Stoney Hill Baptist Church, which he has served for eight years, and is a member of the Executive Board of his



ABSALOM DAVID NUCKELS AND WIFE.

Association. In politics he is a Republican. He is also a Mason and Chaplain of his local lodge.

On November 23, 1894, he was married to Miss Sarah Edwards. His wife is active in the work of the Sunday School and the Woman's Missionary organizations.

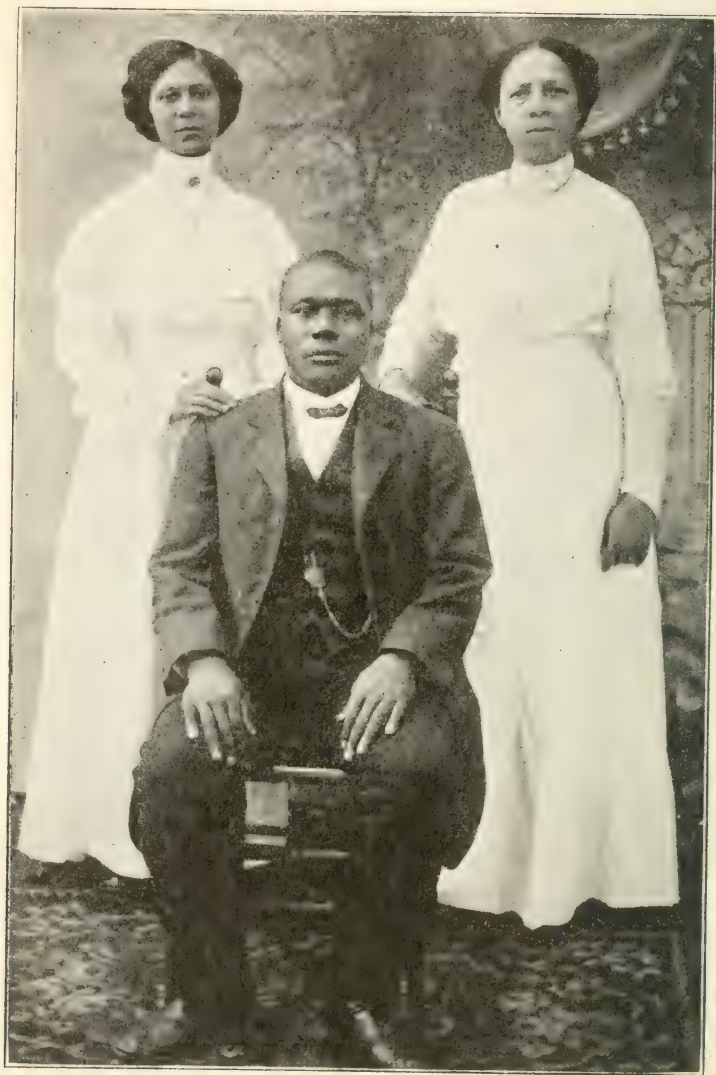
ANDREW JACKSON COBB

REV. ANDREW JACKSON COBB, A. B., D. D., for years one of the leading lights of the C. M. E. connection in Georgia, was a native of the sister state of Alabama, where he was born May 10, 1865.

His parents were Erasmus May and Elizabeth Hall, both slaves. They were sold apart just before the close of the War, and the boy, who arrived just after the close of the War, took the name of the former Master, William Cobb. His paternal grandparents were John and Susie May. The grandfather, John May, lived to the ripe old age of ninety-six, and the grandmother to the remarkable age of a hundred and four.

As a boy young Cobb lived on the farm, and at an early age was called on to assist in the support of his mother.

She moved with the family from Oakman to the farm of E. W. Miller and Robert Palmer, and later to Jasper, Ala. He had aspirations for an education, though the difficulties in the way seemed almost insurmountable. His eagerness, however, to learn induced him to enter the night school at Jasper, taught by Mrs. J. A. Goodman, a white lady, who gave him his first lessons. Here he pursued his studies after the day's work. It was to his advantage that he had a good mother, and a good father before the death of the latter, and that his home life was peaceful and agreeable. He was converted and joined the church in 1871 when a mere child and soon felt called to the work of the ministry. In March, 1882, when he was seventeen years of age, he was licensed to preach and four years later was admitted on trial into the travelling connection of the Alabama Conference, and sent to the Detroit Circuit. During that year his work was such as to convince the conference of his worth, and in the fall of 1887,



ANDREW JACKSON COBB AND FAMILY.

he was sent by the conference to Paine College, from the Normal department of which he was graduated in 1892. Three years later, in June, '95, he was graduated from the College department with the degree of A. B. and spent the balance of that year at Tusculum Station. He was then transferred to Georgia, and was at the West Mitchell Street Station, Atlanta during '96 and '97. The next two years found him on the Barnesville work. From 1900 to '02, he served the Marshallville Station. In 1903 he was at Trinity Station, Milledgeville. In the fall of that year he was promoted to the Presiding Eldership of the Dublin District which he served for the full quadrennium, going to the Milledgeville District in 1907, and remaining on that work till 1910. In 1910 he was elected Editor of the Christian Index, published at Jackson, Tenn. Here he remained till May, 1914. His work as an editor brought peace to the troubled ranks of the denomination and he was for that reason known as the "Pacifier." In 1914 he was appointed Presiding Elder of the Macon District which he served till the time of his death.

Dr. Cobb was twice married. On October 30, 1895, he was married to Miss Lizzie Key, a daughter of Rev. J. H. Key, of the Alabama Conference. In less than a year Mrs. Cobb was called to her reward. Three years later, on Dec. 19, 1899, he was married to Miss Helena Maud Brown, the story of whose life and work will be found in this volume.

Dr. Cobb travelled extensively over the United States and his voice was heard in almost every state in the Union. He was a man of wide experience and was in demand on anniversary and other occasions as orator and preacher. The degree of D. D. was conferred on him by Paine College.

In politics, Dr. Cobb was a Republican and while in Alabama was rather active in the work of his party, being secretary of the Alabama Republican State Convention and a campaign worker in 1894. Among the secret orders, he was identified with the Pythians and the Mosaic Templars. He cultivated a friendly relationship between the races, and at the same time emphasized the spirit of co-operation, race unity and mutual helpfulness within his own race.

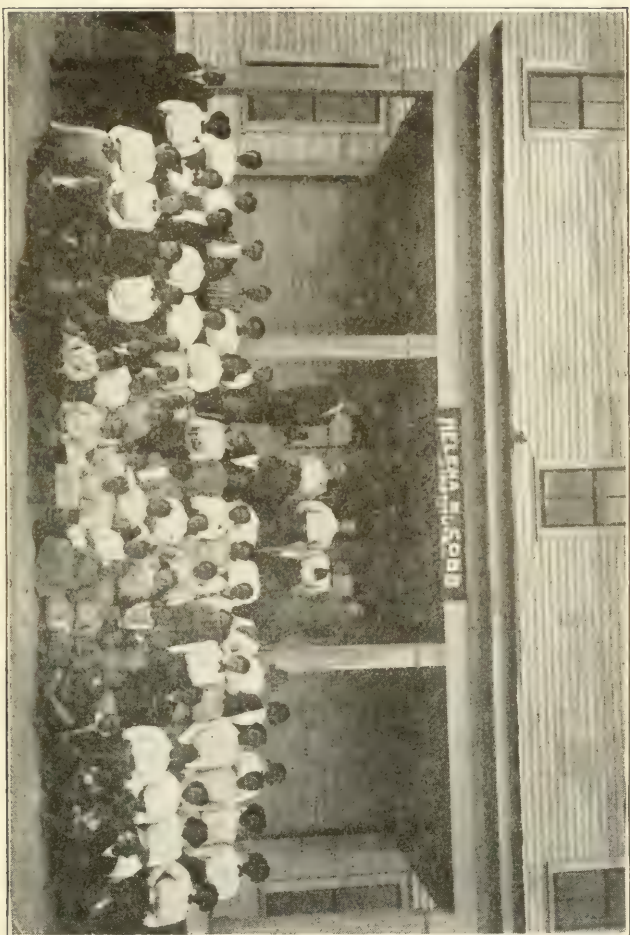
Dr. Cobb was a member of the Board of Trustees of the Helena B. Cobb Institute, the General Missionary and the Church Extension Boards of his church.

His incessant labors told on his health, but he could not be induced to give up his work. While attending a Missionary Convention at Macon in the summer of 1915, he was stricken and returning to his home at Barnesville, passed to his reward on Sept. 7, 1915. He was mourned alike by the best people of both races. He lies buried at Barnesville.

MRS. HELENA BROWN COBB

MRS. HELENA BROWN COBB was born in the southwestern part of Monroe county, two and a half miles from Smarr, Ga., Jan. 24, 1870. She is the only daughter of Jonah and Louvinia Brown. Mrs. Brown is a very strict Christian woman and gave her daughter, Helena, to the Lord in early age. Her parents were very careful to train their daughter in the way she should go. As a result of this early training, she desired to be a Christian as soon as she grew to know right from wrong. She always prayed for a pure heart, an upright life and a helpful spirit for the less favored ones around her.

Mrs. Cobb received her elementary training in Monroe and Pike counties. In the fall of 1883, she entered Storr's School, Atlanta, and two years later matriculated at Atlanta University. On May 28, 1901, she was graduated from that institution with high honors. Her graduating address was "Beyond the Alps Lies Italy." The young woman just ready to start the work of life, recognized the difficulties, but saw also the ever widening fields of opportunity beyond. She has carried this idea with her into her life work. For nearly a quarter of a century she has been numbered among the foremost educators of her race in Georgia. For six years she was principal of the public school at Milner and for one year assistant principal of the public school at Columbus. She taught acceptably for



HELENA B. COBB INSTITUTE.

seven years in the Haines Normal and Industrial School, Augusta. From Augusta she went to the Lampson Normal School at Marshallville, over which she presided for three years.

Mrs. Cobb loves the school room and believes her calling is the training of the young. She has also done a deal of missionary work in this and other states. In fact, she has a fitness for this sort of work as well as the schoolroom. During the first session of the Central Georgia Conference which met in Milledgeville, Nov. 29, 1902, in her absence she was unanimously elected by the Conference as President of the Woman's Home Missionary Society. She began at once to lay plans by which the brethren and missionary ladies of the church might be stirred to put forth greater efforts along missionary lines. Out of this planning and work came the "Woman's Inter-Conference Convention" and a general awakening of the whole church to do educational and missionary work.

Mrs. Helena B. Cobb before she was married, was Miss Helena Maud Brown. On Dec. 19, 1899, she was united in marriage to the Rev. Andrew J. Cobb, A. B., D. D., with whom she lived happily until the death angel summoned him from labor to reward, Sept. 7, 1915.

One who knew her well wrote: "Mrs. Helena Brown Cobb has shown herself a woman of deep consecration—a woman of great executive ability and undaunted perseverance. In her mind originated the great 'Inter-Conference Woman's Missionary Convention' which has raised thousands of dollars for our missionary work and institutions of learning in Georgia and Florida. In 1914 she was elected Inter-Conference Lecturer of the Inter-Conference movement; also its Chief President, which position carried her over the States of Georgia and Florida.

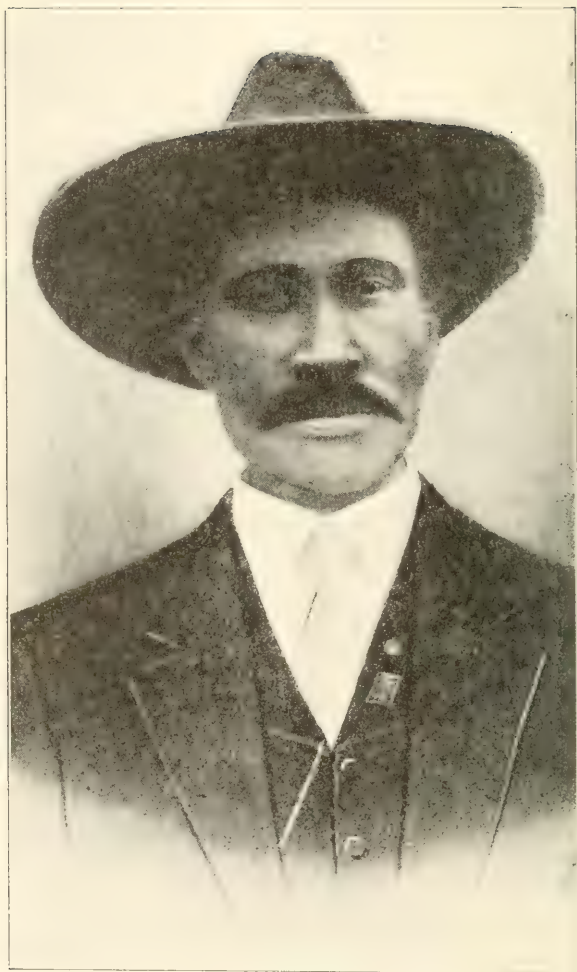
"In 1904, at the suggestion of Bishop L. H. Holsey, D. D., a Magazine was brought into being, known as the "Woman's Missionary Age" and Mrs. Cobb was elected its Editress-in-chief. At the General Conference which met in Memphis, Tenn., May, 1906, the Age was adopted as the official organ of the Woman's Missionary Society of the C. M. E. Church and Mrs. Cobb was elected its first Editress-in-chief without opposition. Her writing and general management of the Age gave it a wide

circulation throughout the country. Mrs. Cobb is also an author of a very interesting pamphlet, known as 'Our Women, A sketch of Their Work.' While Mrs. Cobb lays no claim to oratory, yet she is in great demand to address audiences everywhere. She is one of the best and most practicable speakers among our women of today. Out of her work has grown the only girl's school we have in our Church which bears her name, The Helena B. Cobb Industrial Institute. The Institution was opened in 1908. Mrs. Cobb has been its President from its very beginning. The school is unique in that it is the only school of the kind owned and operated purely by colored people in the South. Its enrollment each year runs up to near 200. It is a great school and is doing a great work for a needy people. Mrs. Cobb is also often called upon to contribute articles to leading publications of the race and to assist in many other ways in race uplift. If goodness is the passport to greatness, then Mrs. Cobb is great for she is *good*."

NATHAN COOK

NATHAN COOK a farmer and Baptist preacher is a native of Coweta county where he has resided all his life. He was born just at the close of the war, April 8, 1865. His parents, Robert Cook and Emily Wilcox were both slaves. His father's mother, Celia Cook, lived to the ripe old age of a hundred twenty-one. Through this grandmother, he is related to the Cherokee Indians. As will be seen from the picture, he has some strong Indian features. Nathan's mother died when he was only five years of age.

His schooling was confined to the public schools of Coweta county. After he had grown to manhood he was converted and joined the Macedonia Baptist church. Later feeling called to the work of the ministry, he was licensed and ordained by the same church. Though not now in the active pastorate, he has at different times pastored the following churches: Rock Springs, Sardis and Springfield. He is active in the work of his de-



NATHAN COOK.

nomination and is Supervisor of the Baptist school at Sim's Chapel which is near his home and which is under the auspices of the Western Union Baptist Association.

On November 23, 1891, Mr. Cook was married to Miss Beulay Tallie a daughter of Lit and Mary Ann Tallie. They have eight children: Isaiah, Yorkessee, Robert, Nathan, Mary Ann, Arthur, Charlie and Odessa Cook.

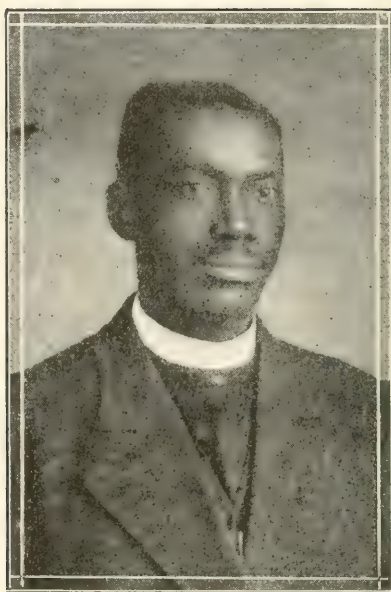
Mr. Cook's favorite reading is the Bible. He owns a small tract of land. In addition to this he rents a place and carries on considerable farming operations, making an average of about twenty-five bales of cotton a year. In politics he is a Republican and among the secret orders is identified with the Masons. He is an ardent advocate of religious and industrial education.

CHESTER ARTHUR MOORE

REV. CHESTER ARTHUR MOORE is one of the most enterprising and successful young men of the A. M. E. connection in Georgia. The simple story of his early struggles for an education ought to be an inspiration to every poor boy who reads it.

He was born Sept. 16, 1884, on the farm of Dock Hagan near Statesboro in Bulloch county, with whom his father lived as a tenant farmer for more than forty years. His parents were Richard and Elizabeth (McCall) Moore. The mother's parents, Thomas and Ann McCall, were brought as slaves from Virginia to Georgia. The home of the Moores was an humble home, a home of poverty, a home without books and but little of culture. But it was a Christian home in which the boy was taught to be honest and brought up with a reverence for sacred things. The parents knew but little of the value of education but they feared God.

The boy availed himself of such opportunities as the short term public schools offered. He would frequently plow in the day time and study by the light of the fire by night. At the age of twelve he was converted and joined the Mt. Zion A. M. E. church. In 1900 he was licensed as an exhorter by Rev. S. E. Powell of the West Savannah District. Four years later he re-



CHESTER ARTHUR MOORE.

ceived his local license and in 1905 joined the Georgia Annual Conference at Quitman, being ordained Elder at Griffin in 1909 by Bishop C. S. Smith. His first appointment was to the Modoc Mission where he found four members and left thirty-five, after a pastorate of one year and nine months. He also built a church. In 1906 he was ordained Deacon at Wayeross and assigned to the Scarboro Circuit where he remained for two years, repaired both churches and took in seventy-five members. Feeling keenly the need of better preparation for his life work he requested the Bishop to transfer him to Atlanta. This was granted and he was assigned to the East Point Station which enabled him to take up the Theological course at Morris Brown University. At East Point a new lot was purchased at a cost of \$530.00 and a church built at an expense of nearly two thousand dollars. He remained on that work three years.

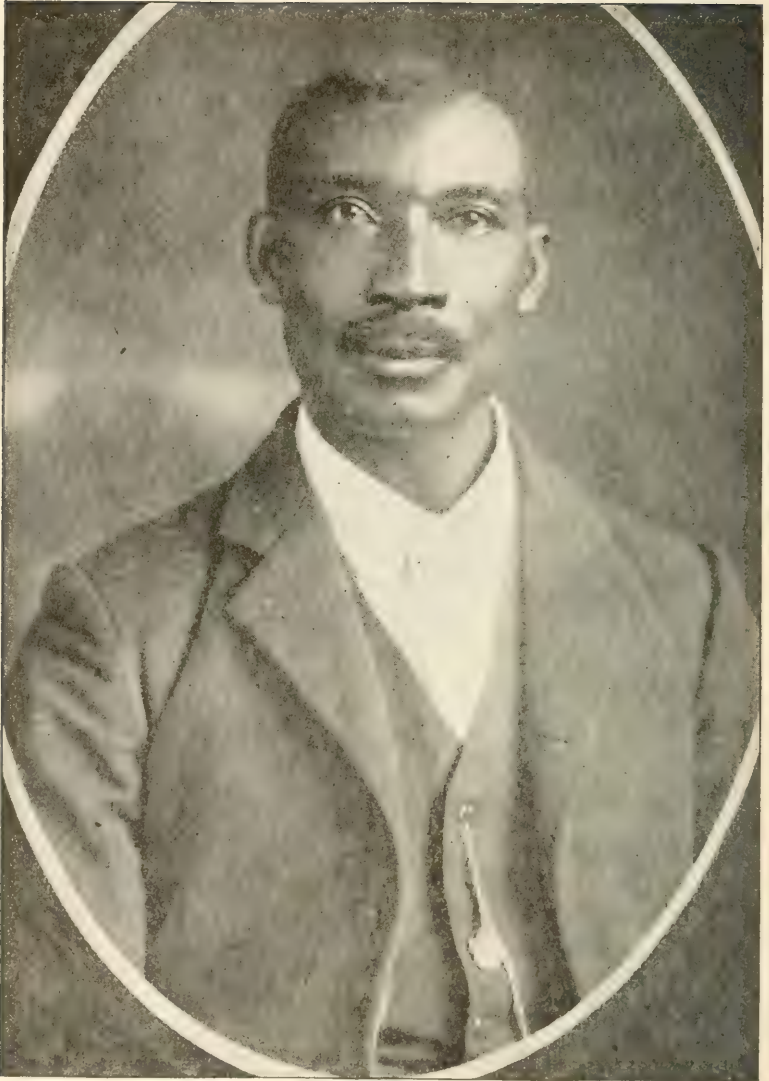
On Nov. 23, 1911, he was married to Miss Susie Lillie New, a daughter of Watson and Catharine New of Troy, S. C. They have had three children, two of whom survive. They are Naomi Elizabeth and Joseph Simeon Moore.

It was in that year that Mr. Moore was assigned to Shady Dale Station where he remained four years adding to the church over a hundred members and raising a large part of the church debt. At the end of the quadrennium in 1915, he was sent to Newnan where the work is prospering under his hand.

He is a great revivalist and delights in soul saving. More than five hundred members have been brought into the churches under his pastorates. His favorite reading is the Bible and sacred literature. Among the secret orders he is identified with the Pythians and the Good Samaritans. He believes in industrial education.

WILLIAM JACKSON SMITH

WILLIAM JACKSON SMITH, a prominent Baptist minister and the leading farmer of Coweta county, is one of the wealthy men of his race in Georgia and a splendid illustration of what can be accomplished through hard work, good character and the grace of God.



WILLIAM JACKSON SMITH.

He was born in Coweta county during the war, March 16, 1863. His parents Jack and Eliza Smith were both slaves. His paternal grandparents were Jordan and Fannie Smith. His maternal grandmother was Isabella Smith.

Coming of school age just after the war when times were hard and schools were poor young Smith found it hard enough to get an education. His services were needed on the farm, but he attended the Newnan public school, and later the 6th District School. After entering the ministry he spent three terms at Atlanta Baptist College. He acknowledges with gratitude the influence of his father and mother on his life and remembers now that even as a boy he had an ambition to do something for his race. At eighteen he was converted and joined the Ebenezer Baptist Church. Five years later he felt called to the work of the ministry and in 1890 was ordained and called to the pastorate of his own church. His influence has grown until now there is no more popular man in his association than Rev. W. J. Smith. He can be counted on for every good word and work.

His career as a farmer and a business man is interesting. On January 22, 1887, he was married to Miss Scilla Winn, a daughter of Hennie Winn of Coweta county. He remained with his father until he was twenty-three, when with his wife and three children he moved away from his father and began farming for himself. At this time he had only \$3.00 and during the first year had to contend with many difficulties. Members of the family were sick during the summer and he found at the end of the season that he was \$40.00 in debt. This his landlord was willing to carry over until the next Fall at 10 per cent. The following year things took a turn for the better, however, and he came out at the end of the year with 10 bales of cotton, 300 bushels of corn, 50 gallons of syrup, 100 bushels of potatoes and 1,800 pounds of meat. In addition he had purchased a cow and his entire indebtedness for that year was only \$75.00. After paying this amount and the debt from the previous year he had a handsome balance in the bank, and that bank account has been growing steadily ever since. The third year he ran a three horse farm and added \$1,000 to his bank account. The fourth year he

increased his capacity to five plows and added \$1,600 to his balance at bank. He then began to buy land and has steadily increased his holdings which now amount to 1,000 acres of good farming land in Coweta county, appraised at \$45.00 per acre, but which could not be bought at that figure. In addition to his real estate he has his farm well stocked, runs a ginnery and carries on a business which would be a credit to any man anywhere. Beginning as he did without capital, his present holdings are appraised at \$73,000 at the lowest valuation. It would be only fair to say that Mr. Smith is easily worth more than \$100,000.

He has not allowed his business activities to interfere with his work as a minister. He is now pastor of the first church to which he was called twenty-five years ago. In addition to this he serves the Baptist Church at Moreland and the Mt. Olive church at LaGrange. These three churches have a total membership of between four and five thousand. Since entering the ministry Mr. Smith has baptized nearly three thousand persons.

The results gained by Mr. Smith on his own farm have convinced him of the importance of industrial education and this coupled with religious training he regards as the thing best adapted to the promotion of the interests of his people.

Of the twelve children born to Mr. and Mrs. Smith ten are living. They are: Eliza Jane, Andrew, Willie Ophelia, Rufus, Delia, Grady, Allie May, Lora, Mary Ella and Sullivan Smith.

Mr. Smith has much land on which he grows a bale of cotton to the acre. Most of his land is worked by tenants and falls below that average. He is an extensive traveler in America, having visited every State in the Union.

EUGENE JEPHTHAH THOMPSON

REV. EUGENE JEPHTHAH THOMPSON, principal of the Northwestern High School, at Monroe, is a native of Shelbyville, Tenn., where he was born March 4, 1869. His father was Emanuel Thompson, a carpenter by trade. His mother's maiden name was Caroline Lipscomb.

Prof. Thompson was married on May 28, 1910, to Miss Flor-



EUGENE JEPHTHAH THOMPSON.

ence Badger Rhodes, a daughter of Gralph and Ida Rhodes, of Gainesville, Ga. Before her marriage Mrs. Thompson was a teacher in the city schools of Gainesville. They have one child, a boy, Eugene Jephthah, Jr.

As a youngster, Prof. Thompson attended the Shelbyville public school, and later Turner's High School, at the same place. From early life, however, he had a hard struggle in his efforts to get an education. He says: "Being the youngest of eleven children, and my mother having died when I was but four years of age, and my father not knowing the advantage of an education, it fell to my lot to care for myself in this respect. My father bought me but one book in his lifetime. This was McGuffey's First Reader. All the rest of my books I bought by jobbing around before and after school. After I was ten years of age, it was necessary for me to clothe and feed myself, which I found a most difficult task. In after years, when at public high school, I secured my board by waiting on tables half an hour each meal, and provided for my clothing during vacations and by working at odd times while in school, shining shoes and doing other odd jobs."

He began his work of teaching in Robertson county, Texas, in the fall of 1891.

At the age of sixteen he was converted and joined the Baptist church. He early felt called to the work of the ministry which he resisted till 1905, when he was licensed to preach by the Wheat Street Baptist Church of Atlanta, Ga., and was by the same church ordained in 1908.

After entering the ministry he took the academic course at Atlanta Baptist College and later the theological course, finishing with the degree of B. D. in 1908. He has served as assistant pastor of Wheat Street one year and pastor of St. John's at Gainesville two years. From Gainesville he was elected to his present position. Both as a teacher and a preacher, he has sought to be efficient rather than sensational and in his educational work has been gradually promoted from the rural schools to the head of an institution. His school duties now preclude regular pastoral work, but he still preaches as occasion offers.

Among the secret orders, he is identified with the Pythians, Odd

Fellows and Good Samaritans. His preferred reading includes the Bible, history and English and American literature. He believes that the best interest of the race is to be promoted only on the basis of an intelligent Christian brotherhood.

The Northwestern High School of which he is now the Principal is owned and controlled by the Northwestern Baptist Association. It was begun in 1910 and opened Jan. 6, 1913. The enrollment for the first year was eighty-six. The enrollment for the school year 1913-14 was two hundred and seven. The plant has a total value of forty-five hundred dollars and is located on the outskirts of Monroe.

Prof. Thompson is General Missionary for the Northwestern Association. He is a man of good business ability. From 1911-13 he was District Manager of the Union Mutual Insurance Co., at Fort Valley. He owns property at his old home, Shelbyville, Tenn.

HENRY LEWIS FLEMISTER

PROF. HENRY LEWIS FLEMISTER, of Madison, has demonstrated what a man of character can do by persistent effort and hard work. He is a native of Jasper county, having been born at Monticello on May 2, 1862. His parents, John Flemister and Matilda (Bass) Flemister, were both slaves. His father, who was a shoemaker by trade, is still living (1914) at a ripe old age. Prof. Flemister's maternal grandfather was a white man. His father's mother has a strain of Indian blood, and his paternal grandfather was also white.

His parents had a large family of children to be brought up. When Henry was of school age he started to the public school at Monticello. A year later, however, the family moved to Madison, and the boy continued to go to school off and on, though his studies were frequently interrupted by the necessity of helping out at home. As a matter of fact, he did not get much education till he was of age. Failure of health necessitated his father's giving up his trade and taking up farming. All



HENRY LEWIS FLEMISTER AND FAMILY

hands had to work early and late. The hardships of this period of his life, together with the heroic struggle of his father to support a large family, impressed the youth with the importance of doing something more than merely making a living. One thing, however, he remembers with gratitude; that is, the Christian influence of his home. He recognizes the helpful influence of the Sunday-school which he attended as a boy. When he had grown to manhood, he determined to continue his studies in order to better equip himself for the work of life, and entered the Baptist College, Atlanta, where he took the full normal course. When he had reached the point where he could secure a teacher's license, he engaged in teaching during the summer months, and this helped out and made his way easier. Later he was in the Pullman service for a number of years, which took him to every part of the country and gave him a helpful and comprehensive view of the whole of America. Among his studies he would perhaps class history and mathematics as his favorites. For the last eight years he has been the efficient principal of the Madison Colored Public School, and has under him six teachers and an enrollment of three hundred and four scholars. Altogether he has been in the Madison school for fourteen years. His teaching, however, was interrupted by a residence of four years in Ohio, where he followed hotel work largely.

On February 23, 1892, Prof. Flemister was married to Miss Rosa Lee Gilbert, daughter of Albert Gilbert and Jane Gilbert, of Eatonton. They have had thirteen children, twelve of whom survive. Their names are as follows: Sumner L., Deanie E., Payne D., Marguerite, Henry K., Matilda R., Alice, August Z., Clifford L., Mattie B., John T. and Thomas Nesbitt and Janie A.

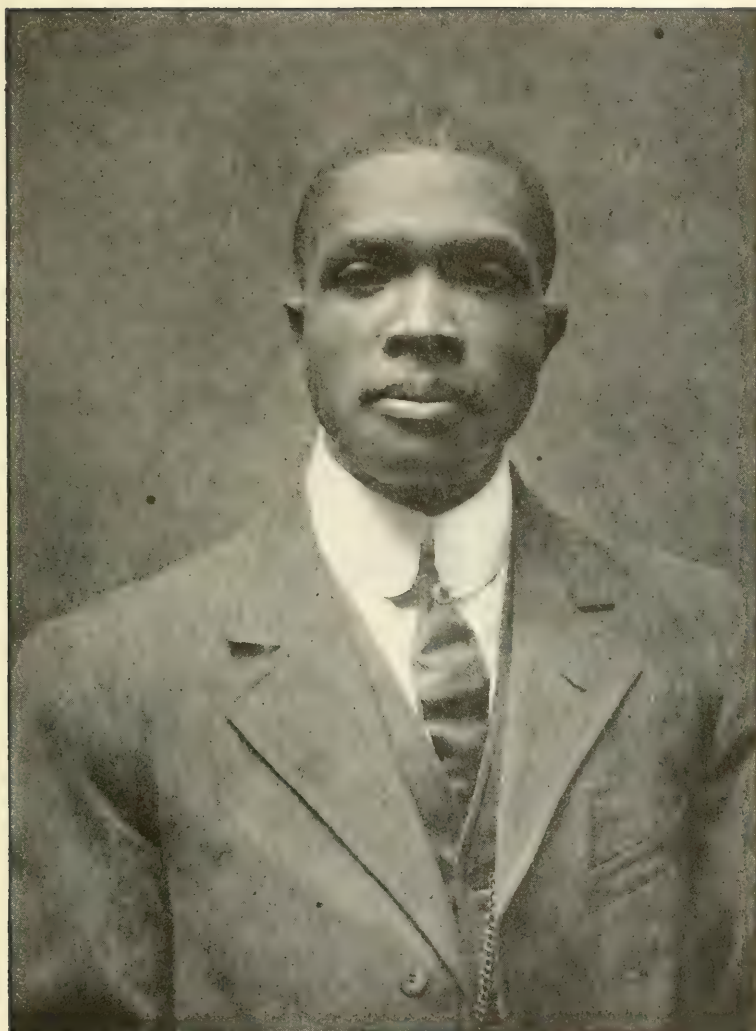
Prof. Flemister is a very busy man as his activities are not confined to his school work. In addition to this he runs a farm successfully, and does some real estate work about town to enable him to earn an additional honest dollar. He has helped his oldest son through college, and keeps the other children in school. He is a member of the A. M. E. Church, superintendent of the Sunday-school, and steward. Long ago he realized the im-

portance of owning a home, and occupies a comfortable place just on the edge of the thriving little city of Madison, also owns two hundred and two acres of farm land 4 miles from the town. He believes in the gospel of work, and sees for his people wonderful opportunities in the Southland if they can be induced to work and economize as they should.

PERRY ALEXANDER KEITH

PERRY ALEXANDER KEITH, a leading business man of his race in Atlanta, was born in Meriwether county December 2, 1875. His parents, Thomas and Melissa (Dunkins) Keith, were both slaves. The mother passed away when her son was three years old.

When young Keith was of school age he was put to school in Meriwether county, and later, when the family moved to Coweta county, he attended school at Grantville. Though recognizing the advantages of a college education, he did not see his way clear, from lack of means, to take a college course. In fact, it was necessary for him to work his own way even through the lower grades which he did master. He worked on the farm during the summer and fall, and when he was about twenty years of age came to Atlanta and began work in a lumber yard. Later he ran a private dray for \$4.25 per week. Still later, for four years he ran a public dray, and found this more profitable, as he was never able to make more than a dollar a day while working for the other man. Recognizing the growing importance of the city, and the lack of accommodations among his own people, he formed a partnership in 1900 with D. J. Owens, and opened up a restaurant at No. 8 Ivy. The venture was successful from the beginning; but two years later his partner's health failed, and he bought him out and has since run the place alone. With the growth of his means he added other enterprises, and for five years conducted a picture gallery in the Rucker building. He also opened up a barber shop at No. 7 Ivy, which is still a prosperous enterprise. He is a good business man and careful



PERRY ALEXANDER KEITH.

of his investments. He was one of the original organizers of the Atlanta State Savings Bank, in which he is still a large stockholder and a director.

One of his first cares was to establish himself in a home. He purchased the house and lot at 245 Chestnut street, where he now resides, besides owning other property on Chestnut, Bradley, Griffin, Vine and Spencer Streets. He also owns a valuable tract of twenty acres at Hapeville. He thus sets his people a good example in economy and wise investment.

He has been twice married: first on November 19, 1903, to Miss Lucile Collier, of Barnesville. They had one child, Luther Caesar. After his first wife's death, Mr. Keith was married a second time to Miss Annie Williams, of Atlanta, on December 6, 1906. By this marriage there are three children: Perry A., Marie and Randolph Napoleon.

In politics Mr. Keith is a Republican, though he has not been active beyond exercising his right to vote. He is an active member of the West Hunter Street Baptist church, and is identified with the Masons, being treasurer of his lodge. His present wife is a college woman, having been educated at a Catholic institution, Richmond, Va., and engaged in teaching before she was married to Mr. Keith. He puts the Bible first among the books he has found valuable and helpful, but is also very much interested in history. He is an enterprising and intelligent man, a credit to his city and a good example to his race.

NEWSOME DALPHRES JACKSON

NEWSONE DALPHRES JACKSON, of Atlanta, has tried to live up to the Bible injunction which says "Whatsoever thy hand findeth to do, do it with thy might." He has shown himself a capable man in several lines of endeavor, through which he has earned a competence, and now lives in his own home facing the beautiful grounds of Morris-Brown University. Deprived of the advantages of an education, he yet managed to secure a sufficient schooling to handle



NEWSOME DALPHRES JACKSON.

the ordinary business transactions of life, though he is an ardent supporter of industrial training and higher education and has put all his children through college.

He was born in Jackson county, Georgia, on April 3, 1863, and is a son of Dennis and Sinie (Bankston) Jackson. His father was a slave, and soon after the war removed with his family to Atlanta. The young boy was entered at Storr's School; later pursued the preparatory course at Atlanta University through the fifth grade. Almost as far back as he can remember, he was accustomed to work at whatever came to hand, assisting in the support of his aged grandmother and younger brother. Altogether, he has seen twenty-seven years of railroad service, sixteen of which was in the employ of the Atlanta & West Point as a fireman on their fastest passenger trains. No man on the line kept his engine in better condition or rendered more efficient service than fireman Jackson. Naturally he stood well with the officials, because he knew his business and attended to it. Prior to his engagement with the Atlanta & West Point, he ran on the Northeastern road, where for one year he was in the mail service, and five years on the Georgia Pacific. In 1906 he secured leave of absence for three months, but decided not to return to railroad work. In that year he opened a retail grocery store at the corner of Cain and Butler streets which he conducted for four years. At the end of that time he sold out the grocery business, and has since been identified with Morris-Brown University as engineer and general superintendent. In addition to these activities, he is a skilful carpenter, a good painter, which was his father's trade, and handles all the plumbing and other work of that sort which is to do about the college. He is a first-class bricklayer. So it will be seen that Mr. Jackson could hardly be put in a situation where he would not be able to earn his own living.

Perhaps the thing which will stand as his monument in Georgia, however, is his identity for sixteen years with the Knights and Daughters of Tabor. He was the founder and organizer of the order in Georgia, in 1894. When he retired from the work in 1910, there were more than four thousand members in the state, over sixteen hundred of which were in Atlanta. His busi-

ness ability may be judged by the fact that all claims were paid and a balance of over three thousand dollars in the treasury.

Mr. Jackson has been twice married; the first time to Janie Strickland, of Athens. There were seven children born to this union, four of whom survive. These are Maud (Mrs. Beasley), Minnie (Mrs. Hammel), Cassie (Mrs. Brown) and Annie May (Mrs. Sewell). The mother of these girls passed away in 1900, and four years later, on October 4, 1904, Mr. Jackson was married to Georgia Long of Newnan.

Mr. Jackson is a patient, all-around practical sort of man, who believes in obedience to the law of any organization with which he may be identified, and who is always willing to do his part. He believes that his own race must work out its own salvation, not so much by leaning on others as by developing confidence and ability in itself. He is an active Mason and Odd Fellow, and a member of Bethel A. M. E. Church. He is a fine example of what an industrious, economical man can do; for in addition to rearing and educating his family, he has accumulated good property, not only in Atlanta, but also in Newnan, LaGrange and Carrollton.

CYRUS BROWN

REV. CYRUS BROWN, the pastor of Macedonia Baptist Church and Moderator of the New Hope Missionary Baptist Association, both of which positions he has held for a number of years, is a native of Athens, Ga., where he was born in 1854. The destruction of the family records makes it impossible to tell the exact date. He was a small boy during the war, and remembers the cannonading of Atlanta and Sherman's march through the State. His father, Lee Brown, was a shoemaker, which trade the son learned and followed till he entered the active work of the ministry. His mother's name was Martha, and was brought from Virginia to Georgia when a child. Beyond his parents he knows nothing of his ancestry. During the days of slavery his father bought his own services, and for the rest of



CYRUS BROWN.

the time was free to work at his trade for himself and his family. He died the second year after the war, and Cyrus remembers and has been influenced throughout his life by the parting remarks of his father on his deathbed. The man had not previously been a Christian, but came into the Kingdom during his last illness, and just before passing away called Cyrus to his bedside, and placing his hand on his head, said: "My little son, learn to pray;" and from that day through all the troublous years that have followed, Cyrus Brown has been a man of prayer. Another influence which helped to shape his life and give direction to it was the character of the men who were preachers and leaders of his race in Athens. He remembers especially Dr. Lane, of the Presbyterian church, and more particularly Reverend Hill of the Baptist church.

He was converted at the age of twelve, and barely remembers joining the church. From the beginning his people had large expectations for the boy. He had scarcely reached the age of fifteen before he felt called to the work of the ministry, but did not at once yield himself to the promptings of the spirit. He did, however, become a leader in the prayer meetings, and thus felt his way; but there was a measure of discouragement as he listened to the educated and accomplished men who preached to them, as he felt that he could hardly attain to their standard. He had yet to learn that the career of the minister, like that of the Christian life, is a growth: "first the blade, then the ear, then the full corn in the ear." He was faithful, however, in his church duties, and at an early age was made clerk of his church. On one occasion when one of the older brethren was exhorting the young men, he announced that they had in the congregation a young man who ought to be licensed to preach, and became so direct in his remarks that the young men were all attention, trying to identify the young man who inspired the remarks. Cyrus Brown was as much surprised as any of them when his own name was mentioned, and when the brother moved that he be licensed to preach. This was in 1880; and although Cyrus protested, in December of the same year he was called, without any application on his part, to the pastorate of a neighboring church near Athens.

In the meantime, on February 17, 1876, he had been married to

Miss Eliza McLester, of Jackson county. They lived in their own home. Cyrus was making a good living, as he was one of the best shoemakers in his city; but the idea of preaching clung to him in such a way that after the call to the church came, he packed up his tools in 1881, closed his shop, and took the little church of fifteen members; and since that time he has given himself wholly to the work of the Gospel ministry. He was successful from the beginning. In eight months he had baptized one hundred people and built a new church house. In the following November he was called to St. James Church. Realizing the need of better preparation for his work, both he and his wife lived in Atlanta, going back and forth to his appointment. He held on to that work for five years, and became a leading and dominant figure in the work of the Ebenezer Association, in which he was a prominent missionary and Sunday-school worker. In 1888 he was called to the pastorate of the Macedonia Baptist Church in Atlanta, which had then between two and three hundred members. Coming into the work in Atlanta, he also accepted a monthly pastorate at Aeworth which he held for sixteen years; but for the last ten years has given his time entirely to the work at Macedonia. Such are the methods of his work that he has become one of the most popular ministers of the association. His own church has grown in numbers and importance with the years, so that it now has a membership of nearly a thousand; and the pastor has grown in popularity, and has, as mentioned above, been the presiding officer of the New Hope Association since 1904.

Reverend Brown has gathered about him a good library, and is a well informed man; but he is pre-eminently a man of one book, and that book is the Bible. Apart from working up his sermons and the systematic study which he does, he makes it a rule to read the entire Bible through twice each year; and his effort is to apply it to the lives of his people. In politics he is a Republican, but has not identified himself with the secret orders. In fact, he rather prides himself on the fact that the church is the only organization he ever joined.

His wife passed away on March 28, 1912. He lives in his own home at 62 Rock street.

MACELLUS FRANKLIN BRINSON

REV. MARCELLUS FRANKLIN BRINSON, a prominent Presiding Elder of the C. M. E. Church in Georgia, was born just after the close of the war—November 19, 1868, in Terrell county. Up to within about one year of that time, his parents had been slaves. His father's name was Abram Brinson, and he was a carpenter by trade. His mother's name was Amanda (Toombs) Brinson. His maternal grandfather was a white man, and a distinguished statesman and Confederate general.

Upon reaching school age, young Brinson entered the public schools of Dawson, and later took a partial course at Clark University, reaching the junior year. His father was a farmer, as well as a carpenter, and during his early years Marcellus aided his father in the work of the farm. After entering college, it was necessary for him to work his own way, which he did by teaching during the summer months and by means of such other work as came to hand. His first work as a teacher was at Dawson in 1887. Having been converted at the age of eighteen, and licensed to preach at Dawson in 1886, he entered the traveling ministry at Macon in 1893. He was first sent to Tallahassee, Fla., where he remained three years. Returning to Georgia in 1896, he pastored at Vienna one year, Americus two years, and First Church in Macon three years. Such was the record made during these nine years, that he was then promoted to the Presiding Eldership and assigned to the Fort Valley District for four years, since which he has been on the Columbus District, though still residing at Fort Valley, where he owns a good home and other property. He is a man who stands well as a minister, as a citizen, and as a man of affairs. He is a brother of the brilliant Dr. E. J. Brinson, of Americus, a sketch of whom appears in this volume.

On February 26, 1892, he was married to Miss Josephine McCrary, daughter of William and Jane McCrary. Of the six children born to them, two only are now living (1916), Arthur Sylvanus and Marion Amanda Brinson.



MARCELLUS FRANKLIN BRINSON.

Dr. Brinson's preferred reading is along the line of sacred literature. He has travelled over most of the Southern and Middle Western States. He has the degree of Doctor of Divinity from Campbell College, Jackson, Miss. He is a member of the Masons, Odd Fellows and Knights of Pythias. He believes that education, accumulation of property and a square deal, are things of prime importance to the welfare of the Negro in Georgia and the nation.

Some of the visible results of Dr. Brinson's work are: A church built in Columbus at a cost of nine thousand dollars; a church built in Dooly county and a church remodeled and parsonage built in Tallahassee, Fla. A church built at Greenville, Ga., and one remodelled at Macon. He is secretary of the Board of Trustees of Holsey Academy, at Cordele; was first assistant secretary of the General Conference held at St. Louis in 1914 and was the only Georgia man to preach at that Conference. He has been the Bishop's private secretary at several Annual Conferences. Dr. Brinson is in demand as an orator on anniversary and other public occasions, and has in contemplation a book of sermons and addresses.

ANAK THOMAS ATWATER

ANAK THOMAS ATWATER, editor of The Rome Enterprise, the only weekly paper for colored people in his part of the state, is a native of Upson county, Ga., where he was born August 21, 1872. His parents, D. C. Atwater and Amanda (Ragland) Atwater, both of whom are still living, were slaves and reside at the family home in Jackson, Ga. His father is a superannuated minister of the A. M. E. Church. His paternal grandfather was Luke Walker, and his maternal grandfather was Isaac Ragland, who was brought from North Carolina to Georgia.

Our subject had but meager opportunities for getting an education, as his father's work as an itinerant minister kept him on the move. The boy early aspired, however, to make more than



ANAK THOMAS ATWATER.

a mere living as he went through the world. He was ambitious to make a life, and realized the necessity of a better education than that offered by the rural public schools; so he determined to go to college, and was able by dint of hard work and careful economy to enter Atlanta University in 1891. Here he finished the grammar and college preparatory courses, and besides took other studies in the college department leaving school in 1898. Later he took the Teacher's Professional Course of one year at Danville, N. Y. These things were not accomplished on his part, however, without hard work, patient endeavor and rigid economy. During vacation he would sell books, teach a summer school, or do anything which offered an opportunity to earn an earnest dollar. Even while in school he worked at boarding houses and in other capacities, and thus made his way as he went.

In 1899 he was chosen principal of the East Rome Industrial School, which has since been merged into the public school, but which as a separate institution did splendid work. By perseverance he was able to erect and pay for a large two story school building without one dollar from any public fund.

In 1904 he established a weekly paper at Rome, which he called *The Rome Enterprise*, and which he has successfully conducted for the last ten years. His former newspaper experiences had been limited to his connection with the school paper while in college, and to the publication of a small paper at Jackson for a few months. He now has a circulation of about 2500, and has reached a point where he contemplates putting in his own plant. In addition to this he sells insurance and real estate in his city, and has from time to time issued other publications in addition to his paper, among which may be mentioned a *City Directory of the colored people and Farmer's Fair of Rome*. In 1910 he was the Census Enumerator for the first and sixth wards of Rome. His work has naturally brought him to the front in political circles, and he was for eight years secretary of the Republican Executive Committee of Floyd County. In 1912 he was a Roosevelt delegate to the National Republican Convention.

He has not allowed his other interests, however, to crowd out

the religious interests of his life, but is an active member of the A. M. E. Church, and was for a number of years superintendent of the Sunday school and a steward of St. Paul A. M. E. Church. He represented the North Georgia Conference at the General Conferences in 1904 and 1908 at Chicago and Norfolk respectively. Among the secret and benevolent orders, he is identified with the Mosaic Templars; and in still another respect has set a good example to his people, in that he owns his home and is steadily accumulating property. In fact, he believes with many others, that one of the fundamental needs of his race today is economy in its broadest and best sense.

He has won his present place of leadership by hard work and perseverance and has sought to build on the solid basis of character.

On June 28, 1906, was married to Callie D. Bryant, a daughter of Amanda Bryant, of Raleigh, N. C. Mrs. Atwater is a graduate of Scotia Seminary, Concord, N. C.

JOHN CROLLEY

THE story of the life of the Reverend John Crolley and his good wife Mary, should be an inspiration to all those who are trying to improve their time and build a life rather than make a mere living. Their lives have been fruitful of good works in many parts of Georgia, and they have brought up a family which is a credit to them and an honor to their race.

John Crolley was born about April 1, 1848, at Monticello, Ga. His parents were Elek and Georgiana (Broadus) Crolley. His father was a skilful blacksmith, and John was brought up to the same trade, which trade he followed even after his emancipation. The strong, vigorous body which he developed in the days of his slavery as a blacksmith, has stood the strain of the years remarkably well, and now at the age of sixty-five he is vigorous and well preserved. He has in his veins also a strain of white blood, his grandfather having been an Irishman from Dublin, Ireland. Mrs. Crolley was also a slave, and was sold on the block at McDonough,



JOHN CROLLEY AND WIFE.

Ga., at the age of five years. Later she was again sold. She was converted as a child, when she knew no Scripture but the Lord's prayer taught her by her mother. She and John Crolley were married September 11, 1876. Her maiden name was Mary Willis Cobb Tie. Her parents were Dr. Tie, of McDonough, and Angelina Tie. They have had fifteen children. The following are living: Cornelia (Mrs. Walker), whose husband is Presiding Elder of the A. M. E. Church at Selma, Ala.; Georgia (Mrs. Dr. Oliver); Richard, who holds an important business position in Chicago; Rev. Nervev J., now a minister at Rome; Mrs. H. A. Clarke, of Savannah; Mrs. Mamie Brown; Mrs. Dr. Wallace; Walter, of Savannah; Edward, New York; Gammon, Greenville, S. C. Space will not permit an account of the activity of all these, but they represent a family which has been brought up "in the nurture and admonition of the Lord."

After Emancipation, John Crolley worked at his trade and attended school at Lexington, N. C. Later he took a course at Lincoln University, graduating with the degree of A. B. in 1874. This all had to be done through his own personal efforts; but he was led on by the importance of the work to which he had been called. He was converted at the age of about twenty-one, and soon after felt called to the ministry.

His work in Georgia has been fruitful. His first pastorate was at Gainesville, where he remained for three years. From Gainesville he went to Duluth, and from there to Polk county. In the early '80's he moved to Atlanta; and while he has held important pastorates at other points since, has been more or less identified with the city of Atlanta from that time. Here he has educated his children, and at 659 Capitol Avenue owns a comfortable and substantial home. He built the first church at Warren Chapel, and may be called the father of that great work, now presided over so ably by his son-in-law, Dr. Oliver. He also built the East Atlanta church and Ashbury church at Savannah, where he remained for three years. Everywhere the work prospered under his hand. In fact, hardly a year in his ministry has passed that he has not built or repaired some house of worship. Thousands have been brought into the folds of the church under his

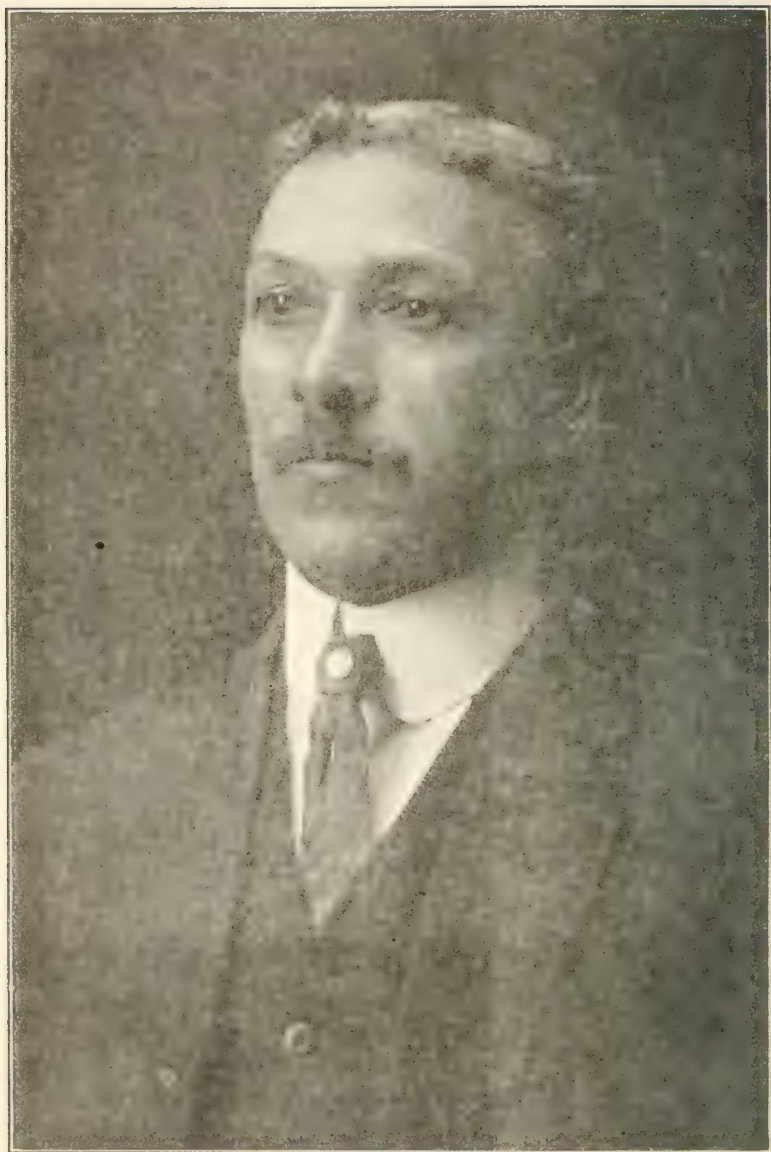
ministry, and it is not unusual for him to have more than a hundred additions at a single revival meeting.

In all his work he has been ably seconded by his good wife; but the work to which she has devoted most attention has been prison work. She is a well-known figure at the police barracks and the prisons of Atlanta, where for years she has gone with regularity to minister to the needs of the weak and fallen, doing an important work which many others of loud professions have failed to do.

Reverend Crolley has been an extensive traveler in America, and has been practically over the United States. In his reading he puts the Bible first, but is a constant reader of other books pertaining to Christianity. In politics he is a Republican, and among the secret orders is a Mason. He commends to his race those things which have made his own life successful: First, good religion; second, the securing of homes. No one who knows John Crolley doubts that he has the good religion; and as stated above, he lives in a comfortable home, where his children have been reared and educated.

DOC DUGAS CRAWFORD

JUST before the close of the War between the States, in March, 1865, a son was born to Salina Crawford, who then lived in Tallapoosa county, Alabama. His ancestry is very much involved, as there flows in his veins a strange mixture of white, Indian and Negro blood. His master was his father, and while prominently connected is said to have been a drunkard and profligate. The maternal grandmother of D. D. Crawford was Patience Crawford, who was two-thirds Cherokee Indian, while his maternal grandfather, John Dunn was a mulatto who was also part Indian. It is said that the Crawfords were kind masters, but the Dunns were not, and as John was high-spirited and would not take a whipping much of his time was spent hiding in the woods. Finally he was caught and put to work in the field on a hot summer day, and not permitted to go for water



DOC DUGAS CRAWFORD.

for fear he would run away. After dinner he went to the spring and it is supposed drank too much water. Some days later his remains were found in a nearby swamp.

Young Crawford's mother died when he was thirteen years of age, and the boy had to work on the farm to support himself at five dollars per month. Thus deprived of the advantages of early education, he studied by firelight at night, with no one to assist him. He continued to struggle unaided till he was twenty, when he entered college and completed the course in six years. He honors the memory of his mother by stating that in the thirteen years she was with him her character and teachings were the most potent factors in shaping his life. At the age of twenty he entered the Atlanta Baptist College, from which he was graduated in 1889. In 1910 the same institution, recognizing his attainments, learning and accomplishments, conferred upon him the degree of D. D. Prior to his graduation, however, he taught school during vacation periods, his first school having been near West Point, Ga. He was converted at the age of ten, and says that since five years of age he has been conscious of his call to the ministry; so he determined to better equip himself. We have seen with what effort he worked his way through college; but after the completion of his education his progress and promotion in the denomination were rapid.

His first pastorate was Bay Springs Church, near Sandersville, in 1892, since which he has been an active minister in the Missionary Baptist church. He was for twelve years Educational Secretary for the General State Baptist Convention, the duties of which position took him to every part of the State, so that he is well known by the brotherhood, among whom he is quite popular.

Among the books, he places the Bible first, and has found such other books as *Pilgrim's Progress* and *Milton's Paradise Lost* helpful. His principal reading is along the line of Christian literature. In politics he is a Republican, and at times has been more or less active in the councils of his party, and has sometimes been heard on the stump.

On April 23, 1891, he was married to Miss Ella M. Kelley, a daughter of Reverend Emmanuel and Laura Kelley, of Nor-

cross. They have six children: Ruby Salina, Ella Iona, Doc Dugas, Jr., Salome, Charles Alvin and Thelma Hope Giles.

When asked for suggestions as to how the best interests of the race might be promoted, he replied: "Stop agitation, settle down to business. Develop strong leaders and a high regard for religion."

Dr. Crawford has set his people a good example by purchasing a home. While bringing up and educating a family on an income that has never been large, he has yet by economy and thrift established a comfortable home at number 20 Chestnut street, one of the most desirable sections of the city. His standing in the Baptist Convention of Georgia may be judged from the fact that he is Statistician of the Convention; Corresponding Secretary of the G. M. B. C. of Ga., one of the regular lecturers of the Annual Bible Conferences of Atlanta.

JAMES HENRY HOLSEY

DR. JAMES HENRY HOLSEY, of Atlanta, is a son of Bishop Holsey, of the Methodist church, one of the ablest and most distinguished of his race in Georgia. A sketch of Bishop Holsey will be found in this volume, and gives detailed information about the ancestry of Dr. J. H. Holsey, who was born at Sparta, Ga., on May 22, 1870. His mother's maiden name was Harriet Anna Turner. After Bishop Holsey moved to Augusta with his family, his son attended the Wear High School, and in 1883 took the literary course at Clark University, in Atlanta, where he helped pay his way by brick masonry. Having decided to take up dentistry as his life work, he matriculated in the dental department of Howard University, Washington, D. C., from which he was graduated with the degree of D. D. S. in 1890.

Returning to Georgia, he began the practice of his profession in Augusta, where he remained for three years. After becoming thus established in his work, he was married to Miss Mattie B. Stafford, a daughter of John and Jane Stafford, of Macon, Ga.



JAMES HENRY HOLSEY.

They have had one child, a daughter, now dead. His wife being in delicate health, they moved to Dallas, Texas, on her account, where he continued the practice of his profession for a term of eight years. At the end of that time he removed to Atlanta, where he has since been established. The industry and energy practiced and inculcated by the father have been passed on to the son. It will be seen from the sketch of the older Holsey something of the struggles he was undergoing while his children were young. Dr. J. H. Holsey, neither as a boy nor as a settled professional man, has ever been afraid of work. While taking his dental course at Washington, he was a messenger in the Treasury Department, which position he resigned on the completion of his course.

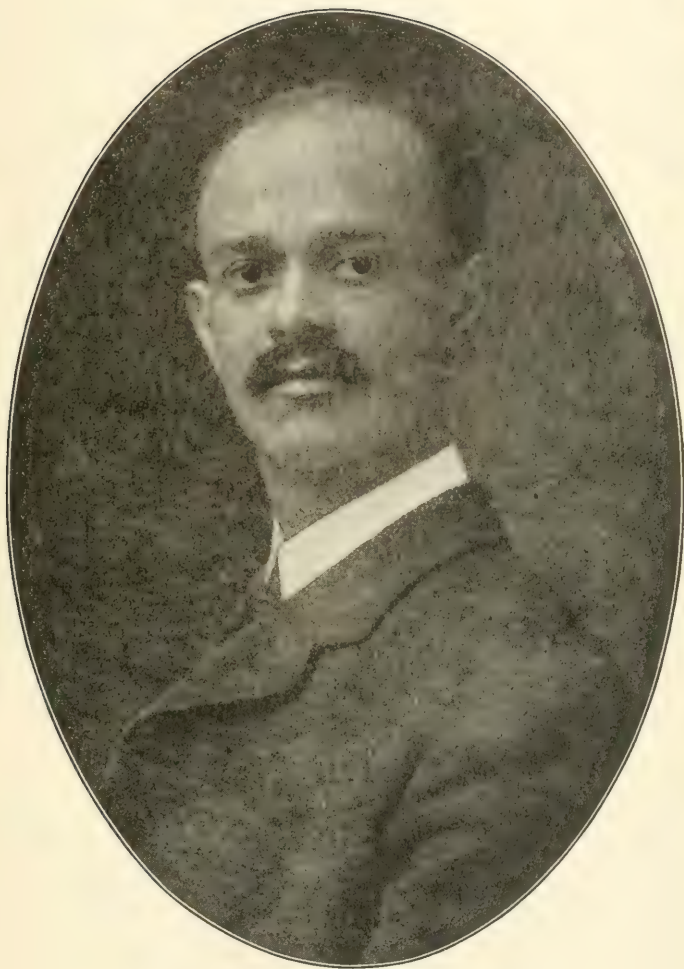
There is nothing sensational in the career of a man who with pluck and perseverance and patient toil wins his way up through difficulties to the top of his profession; and yet that is the sort of man which is the ornament and the richest fruitage of any race or people. Such a life, in fact, is the best example to the young men of the race.

Dr. Holsey, following the example and training of his father, is a member of the Methodist church. In politics he is a Republican and is interested in local and State politics. He was at one time delegate to the State Republican Convention at Austin, Texas. Among the secret orders he is identified with the Masons, Elks and Odd Fellows. He is also a member of the various organizations supported by his profession, and is vice-president of the Colored Medical, Dental and Pharmaceutical Association of Georgia.

These years of patient endeavor and efficient work on the part of Dr. Holsey have not been without their reward. They have placed him at the head of his profession in the State.

STEPHEN ALEXANDER PETERS

TRUE success in life is not a matter of chance or luck. It is based on character, and is the result of right living, careful preparation for one's life work, coupled with industry, energy and perseverance. These things are exempli-



STEPHEN ALEXANDER PETERS.

fied in the life and work of Dr. Stephen Alexander Peters, of Atlanta.

He was born at Athens, Ga., October 5, 1876, and is the son of Preston B. and Frances (Gaines) Peters. His father was a minister of the A. M. E. Church, and after Emancipation a teacher at Columbus, Ga. The elder Peters was born at Washington, Wilkes county, Georgia. The mother of our subject is a niece of the late Bishop W. J. Gaines, whose sketch appears in this volume.

The foundation of Dr. Peters' education was laid in the public schools of Atlanta and Columbus. Later he entered Storr's School, Atlanta, and after being prepared for college entered Atlanta University, from which he was graduated with the degree of A. B. in 1897 before reaching his majority. Three years later he received the degree of B. D. from Gammon Theological Seminary. In that year (1900) he was elected Professor of Latin and Greek at Bennett College, Greensboro, N. C., where he rendered acceptable service for four years. Having chosen medicine as his life work, he entered the Meharry College in 1904, and while taking his medical course was also an instructor in Walden University and Meharry Medical College, till 1907, when he received from the latter institution his degree of M. D. His whole course as student and professor was marked by industry, energy and steady progress. While a student in Atlanta, he learned the tailor's trade, and in this way earned money to complete his college course.

Dr. Peters' maternal grandfather, Stephen Gaines, was a slave of Gabriel Toombs, Washington, who was a brother of the celebrated Robert Toombs. He married a girl by the name of Josephine, of Athens, and to them were born ten children. A brother of his grandmother was William Finch, a pioneer Negro citizen and tailor of Atlanta, and at one time a member of the City Council of Atlanta. Dr. Peters' father was graduated from Atlanta University in 1881 with the degree of B. S. when his son was five years old. He was called to the principalship of the City School of Columbus, Ga. His mother was graduated from Knox Institute, Athens, and assisted her husband in public school work in Columbus. So it will be seen

that Dr. Peters comes of an ancestry of more than ordinary intelligence and training, and in addition to his schooling he had the advantage of living in a home of culture and intelligence.

Apart from the literature of his profession, Dr. Peters has been an extensive reader, and has found most helpful the classics, history and biography.

On June 14, 1898, he was married to Miss Johnnie Beatrice Mitchell, a daughter of William and Belle Mitchell, of Atlanta. They have one child, a son, Stephen Alexander Peters, Jr.

Dr. Peters is a Republican in politics. His political activities, however, have been confined to the exercise of the franchise, as he has not desired nor sought office.

He sees in present conditions the need of more education for all the people, and a more equitable administration of the laws of the state and nation, irrespective of race, creed or condition.

Dr. Peters' father died when the boy was only nine years old; four years later he lost his mother; so it was necessary for him to get an education mainly by his own exertion. He early learned the lesson that to succeed it was necessary to be prepared for his work, and then work hard, and as he puts it, "keep everlastingly at it." No worthy task which he found was unimportant to him, since it helped him to the end he had in view.

He married at the age of twenty-one, and gratefully acknowledges that in a large measure the success he has attained is due to the willing sacrifices and safe counsel of his wife. Together they have wrought, overcome obstacles, achieved success. They have accumulated a competency, and now in the vigor of manhood and womanhood are doing their part as citizens, members of the church and other organizations of the race, to make the lives of others richer and more abundant.

Dr. Peters' success as a teacher may be inferred from the fact that while teaching at Bennett College he was offered the principalship of the Huntsville Academy, which has since grown into the Central Alabama College, of Birmingham. Mrs. Peters was also a teacher part of the time that the Doctor was taking his medical course. His effectiveness as a speaker and a worker for his people, is evidenced by the fact that for four years he travelled through the North and East, assisting in the raising

of funds for Fort Valley Industrial School, a history of which will be found in this volume.

Dr. Peters and his family are members of the Methodist Episcopal Church, and he is affiliated with the A. U. Club of Atlanta, and is also a Mason, K. P., Odd Fellow, and is identified with the Y. M. C. A. work, and a member of the No Name Social Club. Only occasionally has he found time to write for the press.

He resides at 194 Piedmont Avenue.

DOLPHUS F. PHUGHSLEY

Among the successful dentists and well-to-do citizens of the little city of Americus, Georgia, is Dolphus Ferdinand Pughsley, D. D. S., who was born at Swainsboro, Ga., Aug. 31, 1884. His parents were Henry B. and Lucy (Coleman) Pughsley. His father was a carpenter. About his grandmothers he does not know, but his grandfathers are said to have been white, so that he is not of unmixed African blood.

His literary education was obtained in the public school at Swainsboro and in Morris Brown University. In 1906 he graduated with the degree of D. D. S., from Meharry Dental College, at Nashville, Tenn., and entered upon the practice of his profession at Americus where he was immediately successful and soon acquired a large practice. It must not be thought that Dr. Pughsley's path was minus financial thorns. While a boy he worked hard on his father's farm and as a young fellow later on taught during vacations to put himself through school. Since practicing he has also spent some time both at Columbia University, New York, and the University of Chicago, in special study.

When Dr. Pughsley's decided to go to Americus he had only the railroad fare to take him there but such have been his diligence and popularity that he now has not only his large and



DOLPHUS FERDINAND PUGHSLEY.

established practice, but has a valuable two-story brick building in the heart of the city and several other houses rented, in addition to his own beautiful home on Forsyth Street and a fine automobile.

On march 31, 1907, he was married to Mrs. Dessie Laster, daughter of Milton and Laura Allen, of Griffin. Mrs. Pughsley is a graduate of Washington City High School. An only child is dead.

Dr. Pughsley has been kept so constantly busy since the beginning of his professional work that he has had little time for reading outside of the literature bearing on his profession. He has, however, travelled extensively in the North, East and Canada. He is a Republican in politics and is a member of the A. M. E. church, which he has served in the capacity of steward. He is identified with the Odd fellows, Knights of Pythias, in both of which he holds distinguished positions. He has also held the offices of President and Treasurer of his Dental Association.

This is a brief and simple record but Dr. Pughsley's life and achievements thus far speak eloquently for themselves, and indicate something of the enlarging possibilities of his future.

He believes the Negroes can best serve the interests of their race by educating their children and insisting upon properly qualified preachers and teachers.

JAMES SOLOMON JOHNSON

There is at least one professional field that seems to offer exceptional opportunities to the capable Negro, and that is dentistry. Among the white people this profession, as well as nearly all others, is over-crowded; but it is not yet so among the Negroes, as it is only within recent years that any considerable number of them have entered this profession, and the demand among them for dental work is yet in



JAMES SOLOMON JOHNSON.

excess of what can be performed by men of their race. Notwithstanding these facts, however, it still requires much the same qualities to attain success in this as in anything else. It calls for the careful, painstaking and somewhat expensive preparation before the profession can be entered, and intelligent hustling afterwards; and that is the way James Solmon Johnson, D. D. S., of Cuthbert, is making it go.

Though Dr. Johnson has lived in Georgia since he was a small boy, he is a native of Florida, having been born at Marianna November 25, 1873. His father was Mitchell Stribling, a white man from Milwaukee, Wis. His mother, who was a slave, was named Emma.

When the boy was four years of age, he was taken to Randolph county, Georgia, and raised by his grandmother, who died in 1911. He grew to young manhood on the farm, attending occasionally the country schools. When a young man he opened up a barber shop (for white folks) at Coleman, and later added a shoe shop. In this way he was able to make a comfortable living and save some money. He was ambitious to travel and wanted to see the country. Observing the work of a travelling dentist he determined to take up that line of work, and so closed out his other lines of business at Coleman, supplied himself with an outfit, and with very limited knowledge of either his instruments or any of the other requirements of a dentist, began the painless extraction of teeth. He frankly admits that however painless the operation may have been to his first patient, it greatly frightened him. Later through the kindness of a white dentist, Dr. E. C. Coleman, of Ft. Gaines, Ga., he learned much of the practical side of the profession, and did years of profitable practice in Randolph and adjacent counties and even in other states, before ever having seen a dental college. This naturally developed some complaint on the part of the professional dentists, so that in 1905 Dr. Johnson entered the Dental Department of Meharry College, completed the course and secured his degree in 1910. Returning to Georgia, he took the State examination, and was the only colored dentist to pass the Board that year. He then located permanently in Cuthbert, where he keeps an attractive office,

and since that time his progress has been even more rapid and satisfactory than before. He has attracted to himself a large and lucrative practice, including both white and colored.

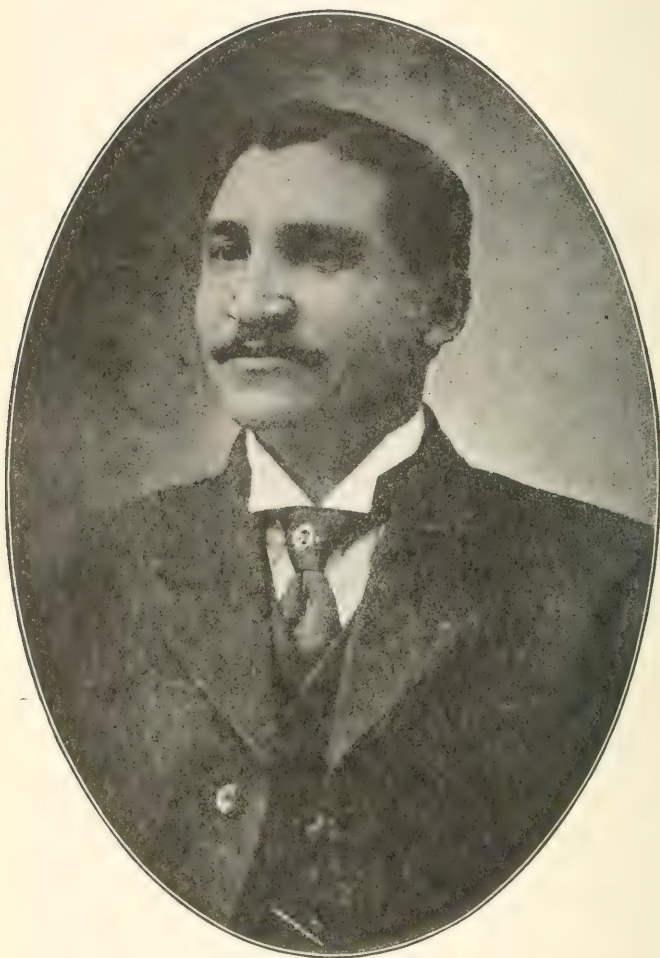
Dr. Johnson certainly made his way from nothing to the worthy position he now occupies unaided and alone, for he did not marry until after his success was well assured. He has given no attention to politics, but is a member of the A. M. E. church and is identified with various secret orders. He has travelled extensively through the South and is a close student of literature pertaining to the advances made in his profession, as well as a wide reader. He now owns a plantation of 350 acres near Coleman and ten acres within the corporate limits of Cuthbert, property of considerable and constantly increasing value.

He is strong in the opinion that other boys can achieve the same relative success provided they will "learn the value of a hundred cents in the dollar," and "not look so hard for the clean end of the chunk." That is, if they are faithful in business matters, economical and industrious and not over-nice about the work they do, so long as it is useful and honorable.

NEWTON ALEXANDER DOYLE

THE story of Dr. Newton Alexander Doyle, of Gainesville, is full of interest, and should prove an inspiration to those who love to win their way in the world by their own efforts.

He is a native of South Carolina, having been born at Madison, Oconee county, September 23, 1873, his parents, Benjamin Franklin and Martha Jane (Pool) Doyle. Each parent was half white, the father being a son of his master, James Doyle, as the mother was in like manner a daughter of her master, Clayborne Pool. The home in which Dr. Doyle was brought up was not one of wealth, but it was a Christian home, and he acknowledges with gratitude his indebtedness to the example and teachings of Christian parents.



NEWTON ALEXANDER DOYLE.

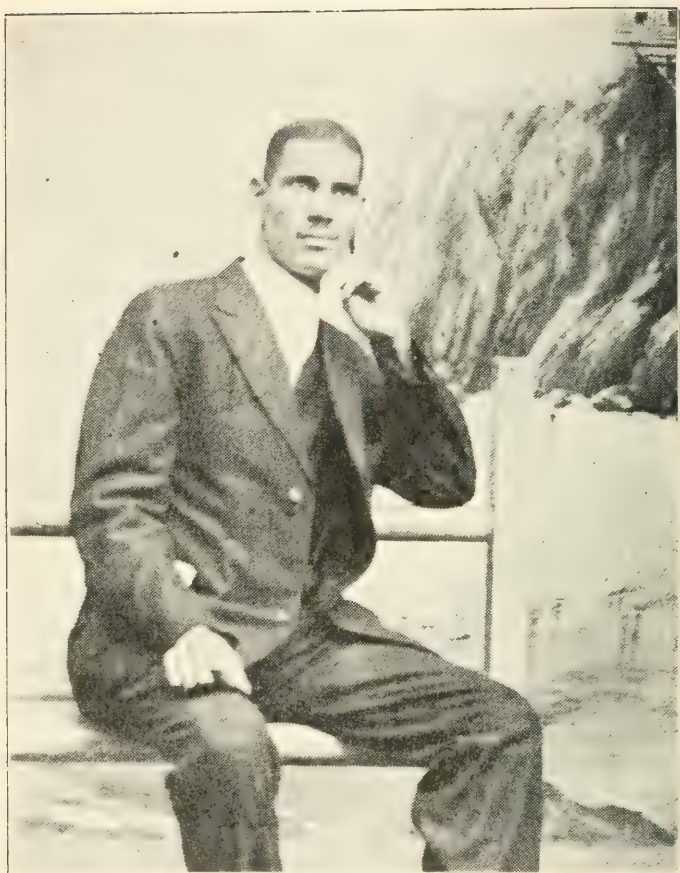
When he came of school age, he went to the public schools, assisting his father on the farm between times. He was prepared for college at Seneca Institute, Seneca, S. C., and after he reached a point where he could teach, was able to supplement his earnings on the farm by his meager teacher's salary, which was only sixteen dollars per month the first term.

From early boyhood he was ambitious to be a doctor, and bent every energy in that direction. Finding work on the railroad would be more profitable and steady than teaching, he turned his school over to a friend and joined the trestle force on what is now the Southern Railway. Here he earned a dollar and a quarter per day and saved his money. Another season he hauled lumber, and thus with labor and teaching carried himself well along on his medical course at Shaw University, Raleigh, N. C. Late in his course he found it necessary to borrow some, and earned nearly a hundred dollars practicing medicine before his graduation. In his senior year he passed the Georgia State Medical examination, and on April 12, 1906, was awarded his M. D. degree. Having decided to locate at Gainesville, he at once took up the practice there, owing at the time three hundred dollars. In a year he had paid off his indebtedness, established a practice and accumulated a little money.

On June 26, 1907, he was married to Miss Ella Stokes, a daughter of Henry and Charity Stokes, of Wilson, N. C. Prior to her marriage she was a teacher. They have three children: Geraldine, Christine and Leonora.

Apart from his professional reading, Dr. Doyle is very fond of history. In politics he is an old line Republican, and was formerly secretary of the Hall County Republican Committee. He is a member of the Baptist church, in which he is a deacon. He is identified with the Odd Fellows and Knights of Pythias, and in each of these organizations has occupied every official chair. He is also connected with the different medical societies.

In still another matter he has set his people a good example, in that he has bought a comfortable home. He resides at 60 Athens street, Gainesville, Hall county, Ga.



WILLIAM PULLINS.

WILLIAM PULLINS

BARELY at the noon of life the subject of this sketch has the double good fortune of enjoying present success, while pursuing the brilliant future predicted for him by his friends and which his own past achievements and his ability virtually insure.

William Pullins was born in Calhoun county, December 28, 1885. His parents, Lee and Mary (Lifridge) Pullins had both been slaves. The father is nearly white. He was married June 2, 1909, to Miss Ida Young, daughter of E. J. Young, of North Carolina. They have no living children.

Such fragmentary rudiments of an education as young Pullins received in boyhood were obtained at the Calhoun county schools. At fifteen years of age he started out for himself, laboring on public works, in saw mill and turpentine camps and picked up the art of painting. Becoming skilled at the latter he was enabled to put himself through Morehouse College, graduating from the Academic department and taking the first year of college in 1908. He immediately launched out upon the difficult seas of journalism at Live Oak, Florida in 1909, establishing the Southern Standard and publishing it for three years in that place, thence removing the publication to Macon, Georgia, where Mr. Pullins now resides and is building up a solid success as an influential editor and good citizen. His journal is the official organ of the Knights of Pythias, in which order he occupies a position of prominence and power. Mr. Pullins conducts a very profitable job printing business, and owns property in Macon. All this has been accomplished entirely without assistance for he began as poor and obscure as any colored boy in Georgia, though he had the example of good parents, still living. His father was a Baptist preacher and Mr. Pullins himself is of that religious affiliation. He also belongs to the Odd Fellows and is a Republican in politics. His favorite reading is history and poetry.

Among the younger leaders of his race none is more earnest in his desire to serve its best welfare and none has brighter prospects for doing so through molding public sentiment editorially and

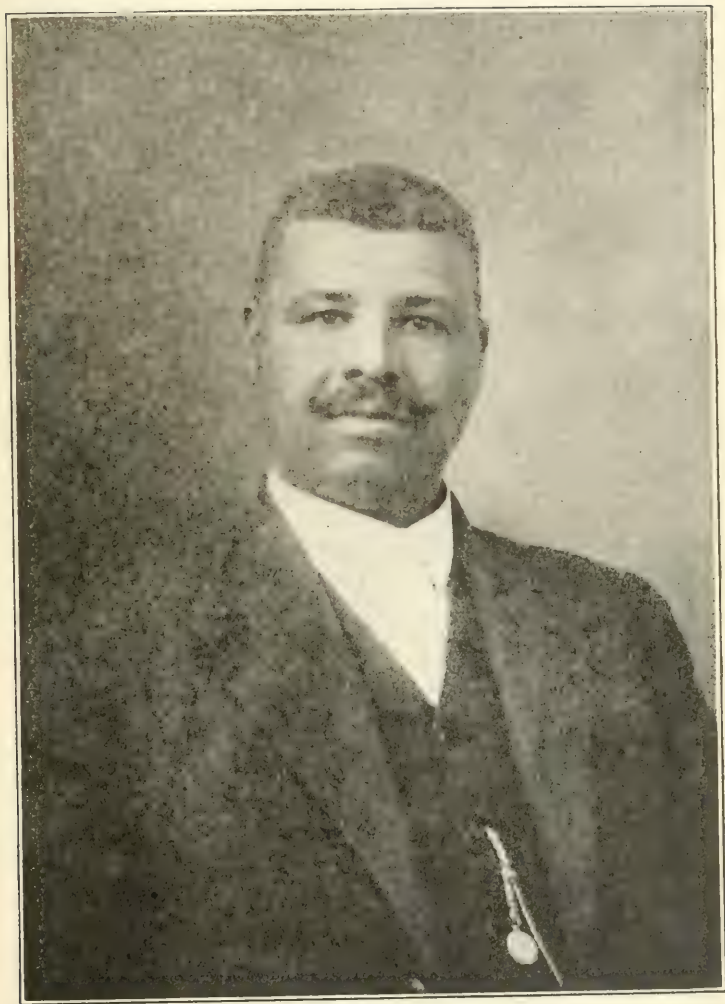
by capacity for organizing his people into harmonious and co-operative associations. Mr. Pullins is convinced that the most valuable thing for colored people is training in their youth so they will be equipped for making honest, independent livelihoods and on that firm foundation build progress.

WILLIAM SHERMAN RUSSELL

WILLIAM SHERMAN RUSSELL is an intelligent citizen and successful carpenter and contractor of Acworth, Ga. He was born about three and a half miles south of Covington in Newton county on October 15, 1864; so that though born in slavery, it was within a few months of the close of the slavery period. His father was Daniel Henry Russell, a blacksmith, and his mother Emeline (Johnson) Russell, both slaves. His grandparents on the father's side were Arthur McGhee Russell and Sabina (Ivans) Russell; on the mother's side, Washington Whatley Luckie and Pheby (Johnson) Luckie, all slaves.

From 1872 to 1879, he attended a country school three months in the year in Newton county, and recalls that the chief difficulty he encountered in making progress in his studies was to avoid forgetting in the intervening nine months what he had learned in the three. He did make progress, however, and the fact that he acquired some literary taste is shown by his fondness for Shakespeare, Josephus and history. He places the Bible first of all, and keeps up with current events through the daily newspapers. The formation of his character and ideals he attributes mainly to his good Christian parents and good associates.

He learned blacksmithing under his father and from that became operator of a portable engine, but for the past twenty-five years has been a carpenter and contractor in Acworth. There he erected the C. M. E., the A. M. E. and Baptist church buildings and residences for a number of prominent citizens. He is not only conscientious in his work and a careful observer, but



WILLIAM SHERMAN RUSSELL.

also a student of the literature of his trade. He says in regard to this part of his career there is not much to tell; that he simply set out to master his trade and not knowing nor caring about obstacles he is still going up and the higher he goes the more room he has. That is doubtless very good philosophy but it nevertheless takes strong qualities to meet and overcome the obstacles.

On November 12, 1902, Mr. Russell was married to Miss Ella A. McKinley, daughter of John McKinley, of Atlanta.

In politics he is a Republican and is more or less active in the counsels of his party, having for a number of years served as member of the County Executive Committee. He is a member of the Baptist church and of the United States Health and Life Insurance Company.

Some more good philosophy is found in his outline of how, in his opinion, the welfare of his race can best be promoted: "We must be industrious and prompt; do what we promise to do or tell the reason why. We must build ourselves up among our neighbors; do an honest day's work; be law-abiding, sober and moral; help uphold the law; stand together for the right; make friends and keep them."

WILLIAM C. STRICKLAND

PROF. WILLIAM C. STRICKLAND, one of the younger educators of Georgia, has made a creditable record and won an enviable reputation as a man of character and fair dealing. He was born at Suwanee, in Gwinnett county, August 12, 1879. His parents were George Washington and Laura (Langley) Strickland. Both had been slaves and his father farmed. His grandparents were Joe and Mary Strickland on the paternal side, and Archie and Betsy Langley on the maternal. Reared in slavery, they were without book learning but were of good character and lived to a good old age, ranging from seventy to ninety years.

The rudiments of Prof. Strickland's education were obtained



WILLIAM CLARENCE STRICKLAND.

in the public schools of Suwanee, from which he went to Clark University, Atlanta, graduating with degree of A. B. in 1909.

Extreme self-denial was necessary to enable him to complete his college course, and energy as well. He worked hard, cutting wood and going errands, and lived on scanty rations. One week he had only bread and water. During the last five years, 1897-02, he did his own cooking, but he stuck to the task he had set himself until he reached the goal and since leaving college is manifesting the same energy and force of character in his life work. He has made an auspicious start, and it is believed will inevitably win gratifying success. In the formation of his character and ideals he recognizes the value of influences alike of the home life, parents, schools and associates. In reading, he is especially fond of history and books having a strong moral and religious tone.

He is a member of the Methodist Episcopal church and is a Republican in politics. In addition to his work as a teacher, he is Field Secretary of the B. S. and D. of H., an organizer for the Independent Order of Woodmen and prominent in the work of the Good Samaritans. He belongs to other secret orders. He has achieved marked success as a book salesman and is a competent farmer.

On August 7, 1912, he was married to Miss Ethel Nannette Jackson, daughter of Rev. James and Nancy Jackson of Savannah. She is a graduate of Clark University.

Prof. Strickland has faith in the future of his race if they be but given justice in all things and a fair chance.

WILLIAM A. McCLENDON

REV. WILLIAM ANDERSON McCLENDON, one of the younger ministers of the A. M. E. connection, was born at Columbus on February 19, 1880. His father, Anderson McCleendon, was a carpenter by trade and a Baptist deacon. His mother's name was Rose. Back of them he knows but little of his ancestry.

As a boy, he attended the public schools of Columbus and

later night school at the Y. M. C. A. He learned the carpenter trade under his father and is himself a practical workman. At the age of seventeen he was converted and joined the A. M. E. Church. He was licensed two years later. Having decided to take up the work of the ministry he then entered the Theological Department of Morris Brown University for the full four years.

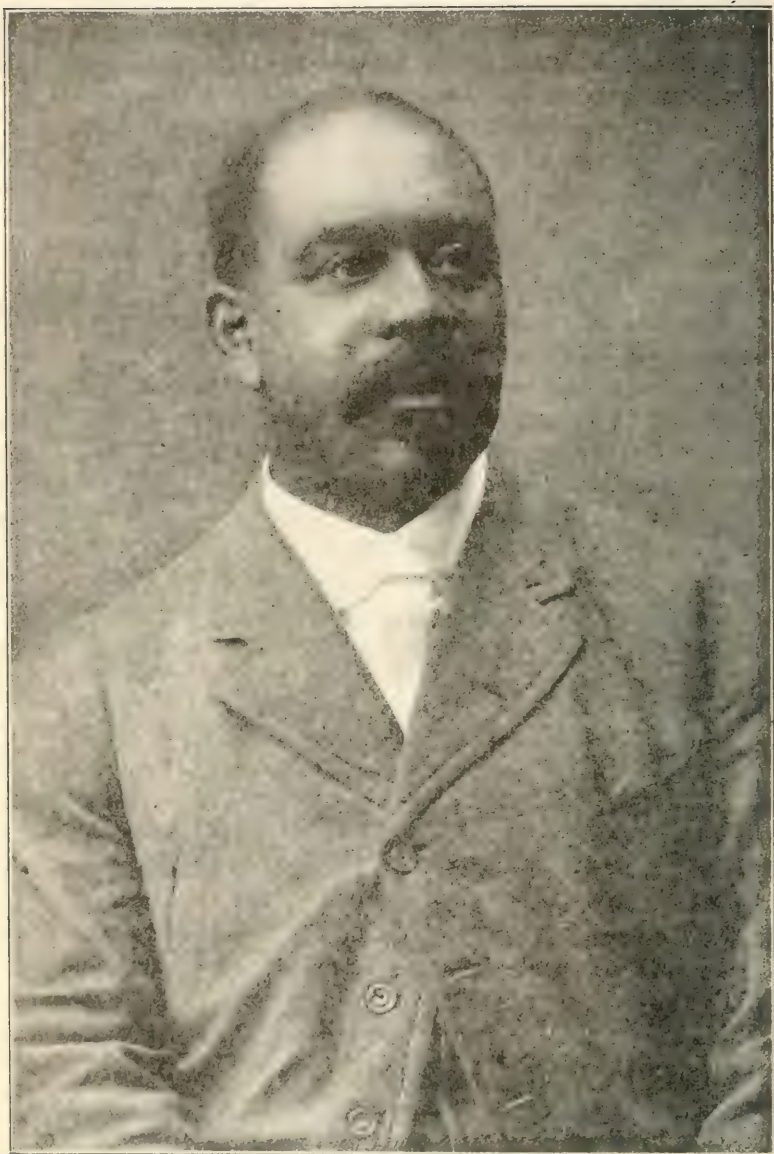
After being licensed, he supplied the Waverly Mission one year, when he was promoted to the Ellerslee circuit where he remained for two years. From this circuit he was sent to Rice's mission one year. He joined the Conference at Bainbridge in 1904 and his first Conference assignment sent him to Cusseta.

On coming to Atlanta he was assigned to the Jackson End Mission and next year the Dover Street Mission. His first station was the St. James Station where he remained for two years and was then transferred to the Stone Mountain Circuit temporarily, but the next year was stationed at Barnesville where he remained for two years. From Barnesville he was sent to Warrenton Station which he held for three years and from Warrenton was appointed on his present work at St. Paul's, Atlanta. The circuits and stations to which he has been assigned have thriven under his direction and in several instances the church property has either been improved or freed from debt. He is a member of the Finance Committee of the Atlanta Conference, also a member of the Board of Trustees of Morris Brown University. In 1915 he was elected delegate to the General Conference of 1916. He belongs to the Odd Fellows, Pythians and Masons. He owns property at Barnesville.

On November 27, 1911, he was married to Miss Mattie B. Owens, of Barnesville, who was educated at Spellman Seminary and was a teacher before her marriage.

JOHN WARREN JACKSON

IT is a far cry from a position of the most abject poverty at the end of the War between the States to a place of responsibility and leadership among his people. Yet such has been the career of Rev. John Warren Jackson, D. D., pastor



REV. JOHN WARREN JACKSON.

of the Liberty Baptist Church of Atlanta. It has taken patient effort and hard work, coupled with perseverance and the grace of God to bring him to his present place.

He was born at Whitesville, in Harris county, August 1, 1865, only a few months after the close of the war. His father, who had been a slave of the Billingsley family, escaped from slavery when Wilson's army was in that part of the state, and enlisted as a soldier, and was mustered out at the close of the war, taking the name of Jackson instead of that of his former master. Young Jackson's mother was named Mary, and was a slave of the Truit family. She was entirely without means at the close of the war, and having other children, John was passed on to the Simmons family to be raised. Later, Matilda Simmons, who had charge of him, married an Atlanta man, and when John was seven years old moved to Atlanta. It was here in the public schools that he laid the foundation of his education. Later he attended Atlanta Baptist Seminary, now Morehouse College, but did not remain until graduation. In 1881, at the age of sixteen, he was converted at a meeting at the Congregational church, and in the following year connected himself with the Zion Hill Baptist Church. He was from the beginning active in the work of the church, and was later made a deacon, clerk of the church, and superintendent of the Sunday-school. Working during his boyhood as a laborer, he later stood the Civil Service examination, and was a mail carrier in Atlanta up to the time of his entering the ministry. At various times he taught in the country schools, and thus gained an intimate knowledge of the advantages and of the needs of his people educationally. He was licensed to preach by the Zion Hill Church in 1889, and was in December of the following year ordained to the full ministry.

He did not, however, enter upon the regular pastorate until 1892, when he was called to the Eufaula Baptist Church, with a membership of about four hundred. Here he remained for five and a half years. Such were the blessings upon his work that when he left Eufaula the church had a membership of more than eight hundred.

It was while in Eufaula that he established the Eufaula Bap-

tist Academy, a secondary denominational school which is still running. From the very beginning Dr. Jackson has been an ardent advocate of education among his people. While he has not enjoyed the advantages which some of the other leaders have in the way of college training, still he is recognized as an educational leader. Perhaps there is no better evidence of this than the fact that he is in such constant demand as a preacher of commencement sermons, and the fact that he has been identified with the educational work of his denomination wherever he has gone.

In 1897 he was called to the Friendship Baptist Church, of Cuthbert, where he remained four years. Here again he was actively identified with the educational interests of the town, and kept in touch with the political activities of his people, and was a delegate to the Republican State Convention. After four years of service at Cuthbert, he was called to the Roanoke Baptist Church, of Hot Springs, Ark., where he immediately took rank as one of the leading preachers of his denomination and was made statistical secretary of the Arkansas Convention. After more than seven years of service in Arkansas, he was called to Atlanta as the first pastor of the then newly organized Liberty Baptist Church, with a membership of one hundred and twenty-nine. In the four years he has been with that church, it has grown to a membership of nearly four hundred, and is active in every department of the church work. In 1904 he received the honorary degree of D.D. from Guadalupe College, Seguin, Texas.

On June 22, 1887, he was married to Miss Ida E. Bird, a daughter of David and Louisa Bird, of Atlanta. Six children have been born to them, four of whom are still living. They are: John W. Jr., now a mail carrier at Hot Springs, Ark.; Antoinette B., a student at Spelman Seminary; Lucius F. M., and Cornelius Arthur Jackson.

Dr. Jackson is a member of the Masons, Odd Fellows and K. P's., in which orders he has already held various official positions.

If one is inclined to wonder at the accomplishments of a man who began life with the utter absence of opportunities, it must

be remembered that Dr. Jackson has been a student all his life. He has collected around him a carefully selected library, which is for service rather than for ornament.

Since coming to Georgia he has taken an active part in the work of his denomination, and is now recording secretary of the State Education Board, and holds a similar position in the Atlanta Baptist Ministers' Union. He is in constant demand for evangelistic work, and spends considerable time each year assisting the pastors of his denomination out in the State.

Dr. Jackson resigned the pastorate of Liberty church January, 1914, to accept appointment as District Missionary for Georgia. This work is supported jointly by the Mission Boards of the National Baptist, the General Missionary Convention of Georgia, and the Southern Baptist Convention (white). His duties are to conduct Bible and missionary institutes and thus help the less fortunate ministers in their literary and theological preparation.

In the recent movement which united the two Baptist Conventions, he was one of the commission of thirty who drafted the constitution and by-laws and re-organized the work of the denomination in the State, serving in the capacity of Secretary. His work on the field is highly satisfactory.

His observations have led him to the conclusion that we are in sad need of reform along the line of the divorce evil, and that we yet have much to learn and more to practice in the science of eugenics. If he may be said to have a hobby, it is perhaps on the matter of education. He is an extensive, though discriminating, reader, and after the Bible would perhaps put church and secular history and English literature as the books which he has found most helpful.

LYNDON MARCUS HILL

AMONG the promising young physicians of Atlanta, is Lyndon Marcus Hill. He was born October 25, 1880, in Atlanta, where he has resided all his life. He is a son of Andrew and Lula Leigh Hill. His father is a stationary engineer.

Dr. Hill, after attending the public schools of Atlanta, took his literary course at Clark University, from which institution he has the degree of B.S. After the completion of his literary course, he entered Meharry Medical College, graduating with the degree of M.D. in 1911.

Returning to his home town, he at once began the practice of medicine, which profession he has since followed. He is a Republican in politics, and a member of the Methodist church. He is also identified with the Idlewild Social Club and the Tennis Club of Atlanta.

He comes to his work well equipped in body and mind to serve his day and generation. His qualifications as a physician are enhanced by one year spent in the study of pharmacy at the University of Michigan.

JOHN HENRY ROBINSON

REV. JOHN HENRY ROBINSON, a faithful minister of the A. M. E. connection in Georgia, has made for himself a large place in the activities of his denomination in the State. He is a native of Georgia, having been born at Athens, February 4, 1870. His father, William Robinson, was a local Methodist preacher, his mother's name was Phyllis. Both parents being Christians, he was brought up under the influence of the church and Sunday School and considers that early home training one of the best and most helpful influences that has come into his life.

As a boy he attended the public schools of Athens and later entered Knox Institute of that city where he remained for three terms and Jeruel Academy four terms.

At the age of fifteen he was converted and at once became active in the work of the church and Sunday School. About five years later he felt called to the work of the ministry and was admitted to the Conference at Athens in 1894. Feeling the need of better preparation along the line of his life work, he



JOHN HENRY ROBINSON.

entered the Theological Department of Morris Brown College from which he was graduated in 1906. His first appointment was to the Athens Mission. From this he went directly to the Elberton Station for a year. Then followed one year at Jefferson, three at Watkinsville, two at Athens Station, one at Cedar-town, two at Rockmart, one at Dalton, four at Kingston, two at Acworth, one at Marietta, one on the Rome Circuit, and at this writing (1915) has been on the work at Conyers one year. Mr. Robinson has in all his work kept in close touch with the white ministers whom he has found helpful and sympathetic.

Elder Robinson is an active man in the pastorate. He devotes considerable time each year to assisting his brethren in their evangelistic work and has been the means of bringing large numbers into the church. He is not content, however, with merely bringing them in, but seeks to train them for service.

Next after the Bible, he has found the Pilgrim's Progress and Clarke's works his most helpful books. He is a Trustee of Morris Brown College and a member of the Committee on Fourth Year. He attended the General Conferences which met at Norfolk and Kansas City, and in 1913 was a delegate to the Young People's Congress, Atlanta.

For a number of years, he taught school in connection with his ministerial work, and after having taught in Clarke county was engaged in the city schools of Elberton and while located at Kingston was Principal of that school. He is President of his Sunday School Convention and is also active in the work of the young people.

On November 6, 1888, he was married to Miss Sallie Davenport, of Augusta. She was educated at Augusta Payne College. Four children have been born to them. They are John Henry, Amelia, who is now a teacher, Shephard, Principal of the Industrial Department of the Academy for the Blind at Macon. He is a brilliant musician. The youngest child is McNeil Turner Robinson.

Among the secret orders, Mr. Robinson is identified with the Masons and the Odd Fellows.

HARRISON VINCENT

REV. HARRISON VINCENT, the popular Moderator of the Western Union Baptist Association, lives near Stat-ham in Barrow county. He was born soon after the war in March, 1867, in that part of Clarke county which is now Oconee. His parents were Peter and Minerva Vincent. His grandfather was Jacob Vincent.

As a boy he attended the public schools of Oconee county. He was converted in 1885, and joined the Barber's Creek Baptist Church, of which he is now pastor. He immediately felt called to the work of the ministry and was ordained the following year. Since that time he has served at the following churches: Smith's Chapel, Walton, Buford, Appalachee Shoals, Fellowship, Good Hope, and Barber's Creek. He is now (1916) preaching at the last four, having been at Fellowship for 22 years, at Good Hope 18 years, and at Barber's Creek 20 years. The four churches have a combined membership of more than 1,200, and Mr. Vincent has baptized over 1,000 during his ministry. Several new churches have been erected under his pastorate. They are Smith's Chapel, Tanner's Bridge, Good Hope, Fellowship and Barber's Creek.

In addition to being Moderator of the local association he is also member of the Executive Board and is one of the Trustees of the Normal High school at Gainesville.

In February, 1882, Mr. Vincent was married to Miss Emma Ivey, of Jackson county, a daughter of Wesley and Carolina Ivey. They have eight children: Myrtle, Peter, Harrison, Jr., Valvin, Frances, Bertha, Lilly and Maggie Vincent.

In addition to his work as a minister Mr. Vincent is a successful business man and an extensive farmer. In 1884 he moved to Jackson county, working on halves. In 1889 he bought a horse and rented land. Four years later he bought forty-five acres of land and has steadily increased his holdings until he now owns a plantation of 468 acres. On this he runs six plows, averaging about 8 bales to the plow and rents the balance of the place. He has his farm well equipped and lives in a comfortable home which was built in 1903.



HARRISON VINCENT.

In politics he is a Republican and is identified with the Masons and was formerly an Odd Fellow. His favorite reading is the Bible, after that the denomination and race papers. Mr. Vincent is an active, energetic man, "Faithful in business, fervent in spirit, serving the Lord." He has not only won success for himself but is a worthy example to the young people of his race.

RALPH EUGENE JONES

ONE of the most popular and successful Negro dentists in Georgia is Dr. Ralph Eugene Jones, A. B., D. D. S., of Dawson. He was born at Dalton on December 25, 1876, son of Rev. Allen Augustus Jones, a Presbyterian preacher, and Maggie M. (Bomar) Jones. His maternal grandparents were C. E. and Malinda Bomar, and were slaves, as were his parents prior to the war.

The rudiments of his education were obtained at Brainard Institute, Chester, S. C., after which he entered Biddle University, at Charlotte, N. C., from which he was graduated in 1900 with the A. B. degree. His professional course was at Meharry Medical College, Nashville, Tenn., where he won the D. D. S. degree in 1904. Through both the literary and the professional college he had to work his own way; but, notwithstanding that fact, he persevered, and after making an excellent record at those institutions entered upon his life work admirably equipped. He has never given much attention to athletics or physical culture, but is a firm believer in both, as he recognizes the great importance of a sound and strong body. No doubt special training of this sort was less urgent in his own case than some others, as his hustling to earn a livelihood and the wherewith to meet his college expenses doubtless kept his blood circulating and developed strength of muscle.

Upon obtaining his dental diploma nine years ago, he located at Dawson, Ga., where by reason of his qualifications and his pleasing manner and fair dealing, he was immediately success-



RALPH EUGENE JONES.

ful, and has built up a large practice, accumulated considerable property, and won a high place in the esteem of the people of both white and colored races. He himself feels that the foundation for the character which is always the mainstay of the best success was laid in his early home under the direction of his Christian mother and father, and that his school associations were also helpful.

In his reading, he has given the preference to books treating of his profession, desiring to keep thoroughly informed and abreast with the advances of dental science. Outside of that, he has kept informed in regard to current affairs through the newspapers and magazines. He has added to his pleasure and culture by traveling throughout the Southeastern States, as far westward as the Mississippi and beyond. Before entering his present profession he engaged in teaching, which is itself a valuable training.

On December 20, 1905, he was married to Miss Gertrude Roseborough, a daughter of Rev. S. D. Roseborough, D. D., of Cuthbert, whose biography appears in this volume. Two children were born to this union—Roseborough Eugene and Wyolene Earnestene Jones.

Dr. Jones is a Republican in politics and a Presbyterian in religion. Among the secret orders he is identified with the Odd Fellows and Masons, in which he formerly held official positions; but his professional work soon grew to such an extent that for the last several years he has been compelled to decline official responsibilities of all sorts. He believes that the interests of his race in the State and nation will be promoted by securing representatives of ability who are loyal to their (the Negroes') interests.

WILLIAM ASLIN HINES

JUST at the close of the war—on the Christmas of 1865—a child was born to the strange, new conditions of his race and like nearly all other children of that era was born to a heritage of peculiar poverty. The Negro people had no wealth



WILLIAM ASLIN HINES AND WIFE.

or institutions of their own, and although they had just the same as ever the labor of their hands, how was it to be profitably utilized when those for whom they had worked in slavery were now impoverished?

If this small baby could have thought at that time of what were his probable chances in life, he undoubtedly would have seen nothing ahead but starvation. That would have been the only thing, consistent with logic, to see. But fortunately the baby did not worry; and as he got old enough to realize his relation to life, he didn't worry either, but went ahead hustling. And today, William Aslin Hines, that once helpless baby of people made helpless by war, is lord of an estate that in some sections of the world would seem princely—as indeed it will be in our own country in the future, while even now it is a most attractive holding. His parents were Ned and Amelia Hines. His mother was the daughter of Scott Beasley and his father was the son of Ned and Caroline Hines. They were all slaves. His grandfather was an old-time preacher, however, and the boy inherited the solid virtues of honesty, industry, modesty and self-respect from ancestors who did their best in the fear of the Lord.

Mr. Hines has made a conspicuous success of a task in which all too many, even those with far better chances, utterly fail. He began farming at the age of twenty-two years. Previously he had been a farm laborer, getting only seven dollars a month wages. Now he began to work on shares. This he did for two years, meanwhile buying a mule. The next year he paid standing rent and then began to buy land of his own.

It is scarcely necessary to remark that those who have no help at the outset—who must buy land on credit, and then have all stock, tools, improvements and equipments still to buy, have a severe test of their endurance in sticking to farming. How well he met that test is evidenced by the fact that, without any other business or profession to rely upon, he now owns 106½ acres of fine land on a good rural route near Madras, Ga.

He raises ten bales of cotton to the plow and runs two plows. Very wisely this excellent farmer does not try to put all his land into cotton. He diversifies, raises his home supplies, and

practices the best methods of constantly building up his land, making the soil stronger and richer through ploughing under certain crops, letting it rest, and so forth.

Meantime, for he was married November 23, 1882, to Miss Mary B. McGee, daughter of Sanford and Carry (Early) McGee of Troup County, he has raised four children who are creditable citizens. Their names are Thomas Jefferson, Ira Luther, Ola Florence (Mrs. Reid), and James Edward Hines.

Mr. Hines received a common school education in the country schools of Troup county and attended Clark University, though not long enough to graduate from that institution. He received, however, training sufficient to have been an assistant teacher if he had wished to do so, but he was eager to win an independence on the farm.

In politics he is a Republican but not active. He takes prominent part in all the work of his church—the A. M. E. of which he is a steward. He belongs to the Odd Fellows and to the K. P's., and commands the respect of the entire community in which he resides.

Through education and the influences of religion Mr. Hines believes the best interests of his race are to be promoted. He finds in the Bible his most helpful reading.

GRIFFIN DAVID KING

AMONG the successful educators and insurance men of the State is Prof. Griffin David King, of Macon. All his lifelong he has been a hard working, resourceful, enterprising man. He was born during the war, September 24, 1862, at Burns, in Twiggs county.

His father, David King, was a farmer. His mother's maiden name was Louisa Peek Ashley. His paternal grandfather was James King and his maternal grandfather Ephriam Ashley. The latter, although a slave, hired his time and was so industrious and honest that he commanded the respect of all the white people who knew him and was loved and revered by his



GRIFFIN DAVID KING.

own race. He preached and founded the Marion Baptist church in Twiggs county and was deacon thereof for many years. His first wife, Sylvia, was Prof. King's grandmother. She died before he was born but the grandfather lived until 1882.

Prof. King was married April 26, 1890, to Miss Malvina Flagg, a daughter of William and Mary Ann Flagg, of Twiggs county, Georgia. They have no children, but have adopted, reared, and educated the children of some relatives.

As a boy, young King attended the public schools of Marion and later entered the Lewis, now the Ballard, high school of Macon. Even as a youth he was ambitious and after the death of his father, hired himself to a neighboring colored man for \$40.00 a year, with the understanding that he was to go to school three months of each year. He began this at sixteen years of age and kept it up until he was eighteen. He had then finished the seventh grade and was anxious to go to Macon to the high school. With the consent of his mother he took work in a sawmill, where he could earn more money; but the firm by which he was employed failed, owing him about thirty dollars which represented his savings for quite a while. Undiscouraged, however, he looked up another sawmill and secured work with the "floating gang."

Right at this point we see the stuff of which young King was made. Most of these sawmill hands were densely ignorant and aside from doing the rough work had no discipline. They were away from the influences of home, school, church, or organized community life. King was told that he would soon be like the rest under this demoralizing influence. However, he was put in as substitute for a man who had been called home, and did his work so satisfactorily that he was retained in that one place instead of drifting about. While working, he constantly kept a book by him; and without neglecting his duties, would snatch a passage occasionally from the open volume. And in this backwoods place he started a night school and organized a debating society—so, instead of being himself demoralized, he created in his associates a desire to learn and brought about a wonderful improvement. King saw no reason why men who did this hard,

manual labor should be left in a state of neglect on the mental and moral and spiritual sides. And conversely in his later work as a trained, instead of an amateur, teacher he was one of the first to successfully promulgate and demonstrate the value of industrial training in conjunction with books so that the child may become a more efficient and useful member of society, as well as better able to make his own way.

Prof. King continued at the sawmill until he saved money enough to enter Lewis High School where he made the eighth grade, and the following spring began teaching. He had planned to return to school after his own school was out but accidentally shot himself and, before he was well, lost his mother. His next work was in Houston County, where the school ran three months at that time. Desiring a longer term, he arranged with his patrons to send the older children during the early months of the year and again after the crops were done, retaining the younger children all the while. He enabled his patrons to pay the extra tuition by renting an adjoining piece of ground, which he planted to cotton and allowed them to cultivate. With the money thus earned, he was able in the fall of '87 to enter Atlanta Baptist, now Morehouse, College.

He acknowledges, with gratitude, the good influences of his early home life. While his home was one of poverty it was one in which he was taught correct principles and right living.

His career as a teacher has been interesting. In addition to the schools already mentioned, he taught at Fort Valley and at Davis Hill, near Perry. After finishing the Normal course at Morehouse College, he taught one term in Oglethorpe County and then returned to Macon and began at the Bloomfield School, which was the smallest and poorest paid school in Bibb County. Such was his work, however, that he was promoted to the principalship of the Unionville School, at that time the head of the Country colored schools of Bibb County. Here he taught for nine years and resigned to accept the principalship of the Montrose School, of Laurens County, and in 1902 was elected principal of the Pleasant Hill School, at Macon, suc-

ceeding Prof. H. J. T. Hudson. He taught here one year and then entered business lines.

Taking up insurance work in 1903, he forged rapidly ahead, until he is now recognized as one of the most capable industrial insurance men in Georgia. This position has by no means been reached without a struggle and the way has been made all the harder by obstacles put in his path by unprincipled competitors. Through it all, however, he has held firmly to his purpose of making a success and that he has succeeded is evidenced not only by the position which he holds, but by the esteem in which he is held by the organizations with which he is identified.

In politics, he is a Republican and secretary of the Bibb County Committee. Since his twelfth year he has been an active member of the Baptist church, and for years has been a deacon and Sunday School worker. He is a leader in the B. Y. P. U. and Y. M. C. A. Among secret orders, he is identified with the Odd Fellows and the Wise Men of the East, of which latter organization he is auditor.

Already he has accumulated considerable property and has before him the promise of a bright future. His taste in reading leans to the best English classics.

RAYMOND HOLMES CARTER

DR. RAYMOND HOLMES CARTER, who is now a settled man and a practicing physician at Newnan, is a native of Atlanta, where he was born May 28, 1881. He is a son of the distinguished Baptist minister, Dr. E. R. Carter, whose sketch appears in another part of this volume. Dr. Carter had the advantage of being brought up in a Christian home of education and culture; and while he was taught to work, and did work during his vacations, he had some years the start of many others of his race, who had first to earn the money before they could avail themselves of the educational opportunities about them.

He was early put to school at Atlanta University which he attended until 1892, when he entered Atlanta Baptist College where he won his A.B. degree in 1903. He took his medical course at Leonard Medical College, Raleigh, N. C., from which he was graduated in 1907, with the degree of M. D.

Returning to his home city he at once began the practice of medicine and surgery, since which time his progress has been steady. For a year and a half he was resident physician at Fairhaven Infirmary, Atlanta. In September, 1912, recognizing the promising field occupied by the growing town of Newnan, he moved to that city where he has since resided.

In 1910 he was elected Assistant Secretary of the Georgia State Association of Colored Physicians, Dentists and Pharmacists and served in that capacity until 1912, when he was elected Secretary, which office he now holds.

On Dec. 27, 1910, he was married to Miss Manie W. Cohron, a daughter of Emmett Cohron of St. Joseph, Mo. They have two children, a daughter named Sybil and a son, Emmett.

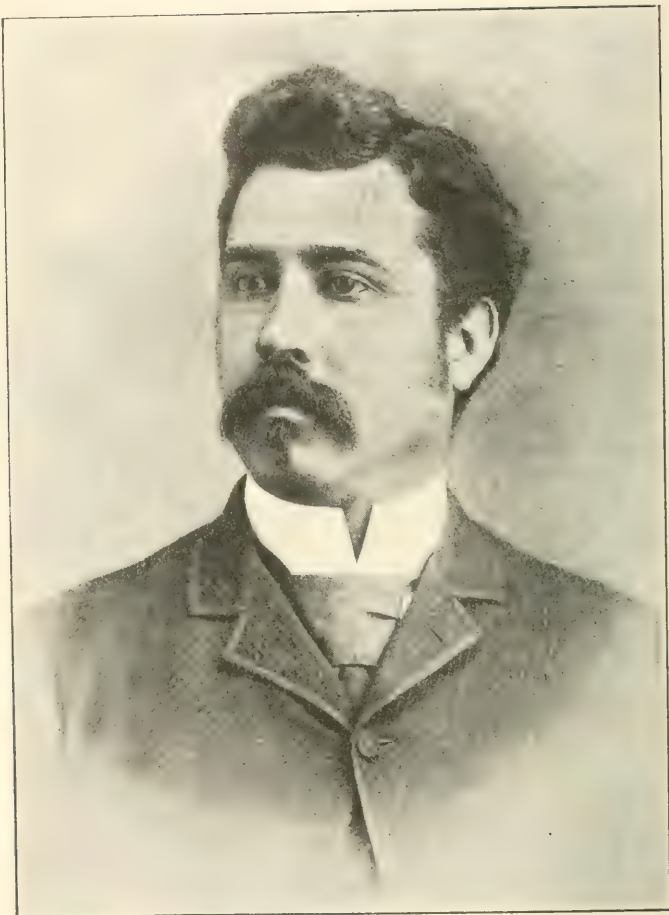
As a student Dr. Carter was active in College Athletics and played foot ball for six years—two years on the team of Atlanta Baptist College and four years at Leonard. While not active in politics, he classes himself as a Progressive, and in religion is a member of the Baptist church. He is not identified with the secret orders.

Still a young man, Dr. Carter comes to his work well equipped and has before him a future full of promise.

ROBERT TOOMBS DANIEL *

ROBERT TOOMBS DANIEL, a business man of Covington, Ga., is a fine example of what can be done by a man of pluck and energy, even when working under adverse conditions. This man, who is recognized as the most successful colored citizen of Covington, and whose home bears the marks of culture and refinement, began life as a poor slave boy. He was born at Danielsville January 8, 1853, and was thus a boy

*Since this sketch was prepared Mr. Daniel has passed away.



ROBERT TOOMBS DANIEL.

eight years of age at the outbreak of the War between the States. His father was a white man, A. C. Daniel. His mother, Mary Riley, was a slave.

After the war, when he had grown to be a big boy, he ran away from home and went to Anderson, S. C., where he obtained what little schooling he had. As a young man, he served at boarding houses and hotels, and while in South Carolina learned the barber trade. In 1874, when he was about twenty-one years of age, he returned to Georgia and located at Covington. He opened up a barber shop in that city, and with this small beginning commenced to lay the foundation of the comfortable fortune which he has since accumulated.

In the following year, February 23, 1875, he was married to Miss Annie L. Turner, of Newton county, a daughter of Green and Tomesia Turner. They have had ten children, eight of whom are living. Their names are as follows: Thomas T. (barber), Mary, Leonora (trained nurse), Katie, Willie, Maude (graduate of music Haines Institute, Augusta, Ga.), Evelyn and Mattie.

Mr. Daniel early recognized the advantage of owning his home and such other real estate as his means would enable him to pay for. He gave satisfactory service at his shop and built up a profitable business, the returns from which he invested in real estate in Covington and in nearby farm property. As one lot or farm would be paid for, he would add another, and now is the owner of good renting property in that town and several farms outside, which he works by tenants. He has given to his children the educational opportunities which he lacked as a boy, and has done his part as a citizen in the town in which he lives. Though beginning life in so humble a way, he has reached a place of wealth and influence among his own people, and commands the respect and good will of his white neighbors.

In politics he is a Republican, though he has not been active. He is a member of the Baptist church, of which he is also a deacon and superintendent of the Sunday-school. Among the secret orders he is identified with the Masons and Good Samaritans.

When one considers what has been accomplished by the poor

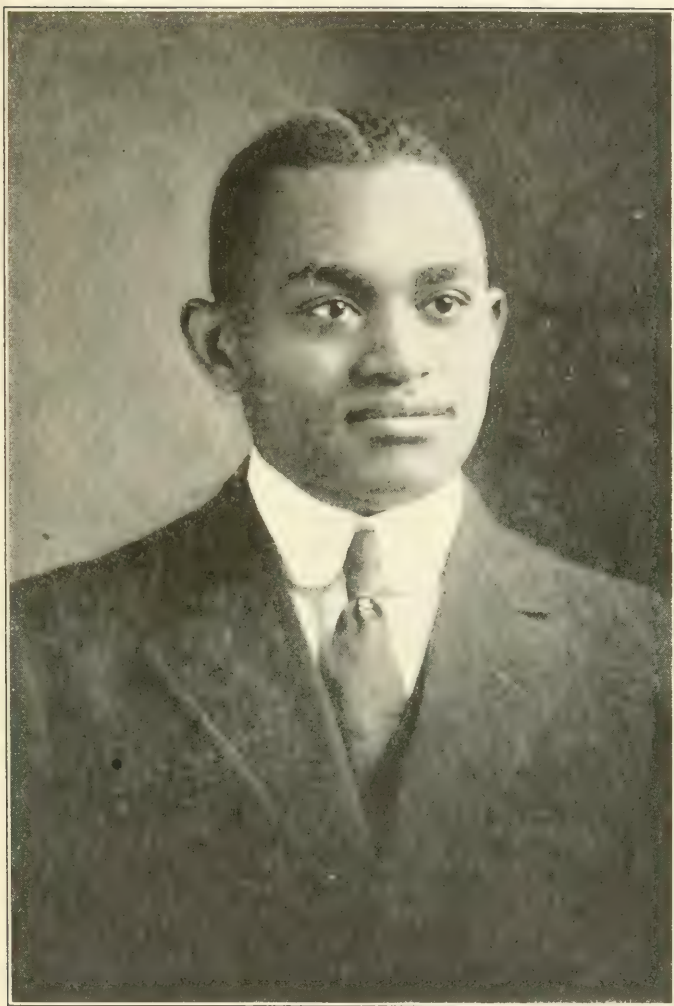
slave boy of Danielsville, almost without parental direction, and without the opportunities of an education, it ought to be a source of great encouragement to the young people of the race today, who have such superior advantages compared with the opportunities of a generation ago. The accompanying engraving represents Mr. Daniel at the age of 61.

AUSTIN THOMAS WALDEN

AUSTIN THOMAS WALDEN, of Macon, is one of few young colored men in Georgia who has dared to enter the legal profession. He comes to his work well equipped in every way, and the future is bright with promise.

He is a native of Fort Valley, where he was born April 12, 1885. His parents, Jeff Walden and Jennie (Tomlin) Walden, were both slaves. Back of them he knows nothing of his ancestry, save his paternal grandparents.

When of school age he attended the Fort Valley High and Industrial School, and later Atlanta University, from which he was graduated with the degree of A. B. in 1907. His three years' law course was taken at Michigan University, from which he was graduated in 1911 with the degree of LL. B. This outline of his education, however, gives no adequate idea of the work and effort which it was necessary for the young man to put into the task. Even as a boy at Fort Valley he worked during the summer season, especially the peach season, and saved his money for educational purposes. This process began when he was only twelve years of age. He was accustomed to work at whatever offered an opportunity to earn an honest dollar, keeping steadily in mind the purpose for which it was intended. After he had been to college, he taught for one year at Knox Institute, Athens, and in that way saved enough money for his first year at Michigan University. While taking that course, he filled in his vacation time with work on the lakes and at hotels. As a student he was popular, took an active part in college



AUSTIN THOMAS WALDEN.

athletics, especially baseball, and from his early college days was recognized as an able debater, and graduated with high standing in a class of two hundred at the University of Michigan, at Ann Arbor. Both while at Atlanta University and at Michigan, he took an active part in literary and debating societies, and in Atlanta was president of the college Y. M. C. A. and identified with the Phi Kappa society.

After graduation, he located in Macon in 1912, where he has since done a general practice, and where already he is attracting to himself a good clientage. He has been admitted to the practice not only in the State courts, but in the Supreme Court of Georgia and in the United States courts. He argued his first case, a murder case, before the Supreme Court of Georgia only four months after his admission to the bar. He is perhaps the first one of his race to argue a case before that high tribunal.

Though not active in politics, he classes himself a Republican. He is a member of the Baptist church, in which he is a deacon and a teacher of a men's class in the Sunday-school. Among the secret orders he is identified with the Masons, Pythians and Wise Men of the East—being attorney for the latter in America. He is also attorney for various corporations in the city of Macon, and is a member of the National Geographic Society, a learned scientific organization of Washington, D. C.

Among the things which he thinks ought to be emphasized by and for his people are education, sanitation and justice.

SAMUEL SCIPIO HUMBERT

PROF. SAMUEL S. HUMBERT, of Montezuma, Ga., is one of the well-known, substantial and public-spirited citizens of the Negro race in Southwest Georgia. He was born at Tumbling Shoals, Laurens county, South Carolina, September 15, 1865. His parents were Samuel Humbert, Sr., and Matilda (Wood) Humbert, both of whom were slaves, have passed away. Samuel Humbert, Sr., was a farmer by occupation, while his wife, Matilda, was a cook and weaver. They were of pro-



SAMUEL SCIPIO HUMBERT.

nounced Christian character, and exacted of their children implicit obedience, truthfulness, honesty, promptness, industry and economy. Religious books were furnished the children, and the family was always found at religious services on Sunday. They were permitted to associate only with children of recognized good character. Our subject recognizes the fact that this sort of careful training was the strongest influence in shaping his life and character, and acknowledges the debt with gratitude.

The family had a sufficiency of the necessities of life, and young Samuel was permitted to attend the public schools and occasional private schools; but educational facilities at that time, especially for the Negroes, were far below what they are now. The public schools ran only from one to three months in the year, the teachers were themselves often inefficient, and the equipment of a rather primitive order. After reaching the age of about fifteen, he paid his father thirteen dollars per month for his time, and by constant, hard work managed to earn thirty dollars picking cotton, which netted him for his own use seventeen dollars. This and money earned from other sources enabled him to take a course at Brewer Normal School, at Greenwood, S. C., from 1884 to 1888, and then at Atlanta Baptist College, from which he graduated in 1889. He has, however, declined all honorary degrees, in which he stands almost unique not only among the people of his own race, but among others as well; but he is a man of a modest and unassuming disposition, who prefers to do his work in a quiet way. In 1891 he went to Southwest Georgia.

His life has been devoted mainly to teaching and farming, in both of which he has been successful. To the former, which was begun at Bordeaux, S. C., in 1887, he has devoted in all twenty years. In 1896 he came to Montezuma, Ga., and ten years later, in 1906, engaged in the mercantile business for six years, or until 1912; but is since that time teaching and farming again.

Notwithstanding his modesty, Prof. Humbert's genuine worth has not failed of recognition, and he has been called upon to serve in various public capacities, and his interest in matters affecting the public welfare has been such that he has

not shrunk from such duties. For sixteen years he has served as secretary of the Republican Executive Committee of the Third Congressional district of Georgia, and was a delegate to the Republican National Convention which met in Chicago in 1904. He has also been for seventeen years secretary of the board of trustees of the American Institute, at Americus, Ga., which under the presidency of Professor M. W. Reddick has rendered important service in an educational way.

On December 23, 1893, Prof. Humbert was married to Lena Felton, daughter of Richard and Chenie Felton, of Marshallville. Of the seven children born to them, five are now living, as follows: Iona, Richard, Willie, Milridge and Vivian.

Naturally, a man of Prof. Humbert's strong religious sentiment places the Bible first in his reading. He is also fond of the poems of Pope and Longfellow, of Williams' History and "Men of Mark," and other works of a similar character. His culture has also been enhanced by observation, as he has traveled over a third of the states in the Union. He is a member of the Missionary Baptist church. Among the secret orders, he is affiliated with the Knights of Pythias, in which he is District Deputy Grand Chancellor, and member of the Courts of Calanthe. By thrift and economy he has accumulated some property, and has come to be known as one of the moderately well-to-do men of his community. Asked as to how in his opinion the best interests of the people of his race in the State and nation might be promoted, his answer was: "Love, respect for each other, obedience to law, religion, education, industry, economy and sobriety." The value of these has been demonstrated in his own character, in his service to others, and in the material success which he has wrought out.

PETER JAMES BRYANT

THE Wheat Street Baptist Church of Atlanta is the largest single Negro congregation in America. Its membership numbers more than five thousand. One casually meeting their slender, rather delicate looking pastor, Rev. Peter



PETER JAMES BRYANT.

James Bryant, D. D., would hardly think of him as the great general, the forceful leader, and magnetic preacher which a study of his work proves him to be.

When he came to Atlanta in May, 1898, at the age of twenty-six, it was to a congregation numbering sixteen hundred. During his pastorate, the work has grown under his hand to a membership of more than five thousand, maintaining a Sunday School of more than a thousand. The church supports a missionary in South Africa, a city missionary in Atlanta, an Old Folk's Home and leads the churches of the denomination in the State in benevolence, besides running a day and night school with both literary and industrial features.

Let us look for the secret of his success as a leader in the simple story of his life. He is a native of Sylvania, Screven county, Ga., where he was born April 23, 1870. His parents, Rev. Inman and Caroline Moore Bryant, were slaves. His father was a well known Baptist preacher. The life and example of the elder preacher with his implicit faith in God and unshakable belief in the Bible became the model and ideal of the son. At his birth his mother "set him apart" to the ministry, calling him her preacher son, and he does not recall the time when he did not feel that his life work had to be the ministry. Converted and joining the church at ten years of age, he had already read the Bible through, was assisting his father in prayer meetings at eleven and was Superintendent of the Sunday School at twelve. At fifteen he had already begun to preach. Even as a small boy before joining the church it was not unusual for him to gather his playmates together and have meeting. Even the expiring chickens and pets could count on a funeral sermon if young Bryant had his way.

When of school age he was sent to the Pilgrim High School of Guyton and after completing that course entered the Atlanta Baptist College from which he was graduated in 1891. Ten years later the same institution conferred on him the degree of D. D. A similar honor came to him from Guadalupe College, Texas.

The money he earned as a boy and young man was applied to his education. As clerk of his Sunday School or church

association he would earn a few dollars which was augmented by his earnings as a teacher during his vacations. His work as a teacher covered a period of ten years, beginning in Elbert county when he was sixteen years of age. He next taught at Jonesboro, and later at Guyton, his home town. In his work as a teacher he made an enviable record. Apart from the teaching which he still does in connection with his church, his final and perhaps his best work as an educator was at Madison, Ga., where he was principal for five years, from '93 to '98.

His work as a pastor also began when he was little more than a boy. At sixteen he was pastor of two churches, Egypt and Rocky Ford. In this work he had the wise direction and co-operation of his father. His next pastorate was at Godfrey in Greene county. It was while on this work and living at Madison that he was principal of the school at the latter place. As his work gained recognition, larger fields opened up to him. In 1895 he accepted a call to Covington where he remained for two years and then went to Americus for one year. From that work he was called to his present position in May, 1898.

Here the man and the opportunity were fairly met. He was young, alert and ambitious for the work of his Master. He was also well equipped. He stood for character rather than show and believed in the efficiency of work rather than noise. His field was "white unto the harvest." Every department of the work was organized and began to grow apace. This widening of his opportunities was recognized by the young pastor as a responsibility which he sought to meet by doing constructive work. So his church is not merely a preaching station but a great religious workshop.

Dr. Bryant is a forceful and attractive speaker and is much in demand, not only in Georgia but throughout the nation. He is a dominant figure in the annual gatherings of his denomination and occupies a prominent place on various boards and committees. When in 1915 the two Baptist Conventions of Georgia were merged into one organization his church was selected as the meeting place.

Apart from his theological reading he gives large place to history and biography. He keeps abreast of the times through

current newspapers and magazines. In politics Dr. Bryant is a Republican and as a leader counsels his people freely. Among the secret orders he is identified with the Masons, Odd Fellows and Pythians. He has for years been actively connected with the progress and development of the Y. M. C. A. work in Atlanta.

On October 26, 1892, Dr. Bryant was married to Miss Sylvia Jenkins, a daughter of Cecil and Rosa Jenkins of Savannah. She was educated at Beech Institute, Savannah, and Spelman Seminary, Atlanta. At both institutions she made an enviable record. She began teaching as a young girl. After her marriage she continued her work as a teacher and after moving to Atlanta took special courses at Spelman in order that she might be able to serve her people in a large way. Accordingly she is one of the most accomplished and versatile teachers in the South. She enters heartily into all the work of her distinguished husband whose splendid accomplishments have been made possible by her whole hearted co-operation.

CORNELIUS M. MANNING

AMONG the older leaders of the race in the South in both political and religious circles, few have been more active or done more efficient work than Rev. Cornelius Maxwell Manning, of Atlanta.

He is a native of North Carolina, having been born in the historic old town of Edenton, December 8, 1845. His father was Moses W. Manning, a tailor by trade and a minister by profession, who had been born in Canada. His mother, Millie E. Johnson, was a native of Edenton and was of Burmese and African extraction. She was a slave, but her freedom was purchased by her husband, together with that of their oldest son. While Dr. Manning was still an infant the family moved to Philadelphia and later to New York. He was educated, therefore, in the Institute for Colored Youths in Philadelphia and completed his literary course at Lincoln University, in 1872. He



CORNELIUS MAXWELL MANNING.

made his financial way through school by working as cook at Northern Summer resorts. Years later, 1900, Morris Brown College conferred upon him the degree of D. D.

In 1867, which was the year of his conversion, Dr. Manning began teaching at Hertford, N. C., and in 1868 was elected delegate from Perquimans county to the new State Constitutional and nominating conventions. The same year he returned to the old home, Edenton, and founded there French Academy, an institution which is still running as Edenton Normal and Industrial Institute.

Having felt called to the ministry, he began his work as a preacher of the A. M. E. Z. church at Big Wesley chapel in Philadelphia in 1874, was ordained a deacon in 1878, an elder in 1879 and elected delegate to the General Conferences in 1880, 1892, 1896 and 1900. Meantime, in 1881, he had joined the A. M. E. church under Bishop Dickerson at Augusta, Ga., and was assigned to Savannah for two years, Newnan one year, Cartersville one year, Acworth two years, Lexington three years, Palmetto two years, Madison one year and Washington one year. This latter service brings his career up to 1896, in which year under appointment of President Cleveland, he went to Liberia as Secretary to the U. S. Legation at that point. He utilized this opportunity to do all the good possible, working as a missionary of the A. M. E. church. He pastored a church up St. Paul's River one year, and the second year of his stay pastored at Monrovia and assisted the church in building a house of worship there. After his return he served as Professor of Homiletics and Sacred History at Turner Theological Seminary eight years.

In 1914 Dr. Manning was appointed to the Athens station which is regarded as having one of the most cultured congregations in the connection. In 1915 he was elected to the General Conference.

Dr. Manning's activities, however, have not been confined solely to the work of the church, but he has taken an active part in the movements which had to do with the progress and development of his race. Admirably fitted by training and experience as a leader, he has been recognized by both races and frequently

placed in positions of honor and trust. In 1884 he was appointed Commissioner to the New Orleans Exposition, and his appointment to Liberia has been briefly described.

He saw military service during the war as a member of Company K, Thirty-Fifth U. S. Infantry, from '63 to '66. With his command he took part in the bombardment and final capture of Fort Wagner, was in the engagements of Olustee, Honey Hill (or Pocotaligo) and was not mustered out of the service until nearly a year after the close of the war.

In 1868 he was married to Miss Elizabeth A. Hathaway of Edenton, N. C. She bore him two children, Chas. C., deceased, and Anna G. (now Mrs. Todd). Subsequent to his first wife's death, he again married, in 1884, Mrs. Mary A. (Wesley) Thomas, a daughter of David and Elizabeth Wesley, of Augusta. Of the four children born of this union two survive—Lorenzo D. C. and Robert W. Manning.

Dr. Manning is a Thirty-Third Degree Mason, and is also prominently identified with the Odd Fellows. His intellectual calibre may be inferred from the lines of reading he has found most helpful. They are: History, sacred and profane; philosophy and poetry, especially the English classics, such as Shakespeare, Milton and Tennyson. While he has not himself been a prolific writer, he has occasionally contributed to church papers, and some years ago prepared a booklet entitled "Is God Knowable?" He also wrote a hymn, "Creative Week," which has found a permanent place in the hymnal of his denomination.

Out of a long experience, he would advise young men not to divide their energies in this day of specialties by trying to master too many things, but to seek to be proficient in some chosen line of work or profession. He considers the questions of immigration and temperance among the most important with which we have to deal as a nation. He has given careful thought to our social and economic conditions, and believes that the best interests of Georgia may be served, not by a policy of repression, but by a policy which would give larger opportunities, which would inspire hope. With this in view, he would like to see better wages, better school facilities, better quarters in the country, and a penal system which would undertake to reform,

rather than punish the criminal. To this end, he advocates the abolition of stockade sentences, shackles and stripes, as well as corporal punishment.

ROBERT BENJAMIN WILLIAMS

NO record of the religious leaders of Georgia would be complete without a sketch of Rev. Robert Benjamin Williams, D. D., a prominent evangelist and pastor of the New Macedonia Baptist church, of Macon.

He was born near Westlake, in Twiggs county, August 4, 1869. He has a better record of his ancestry than has the average colored person. His parents, who were both slaves, were Peter and Rhoda (McCrae) Williams. His father, who is still living (1916), was in his active years a drayman and laborer. His paternal grandparents were Peter and Sallie Williams, his maternal grandparents were Bob and Rebie McCrae. His great grandparents, Harry and Hester Powell, were brought to Georgia from further North, the one from Virginia and the other from the Eastern shore of Maryland. His parents, though poor, were pious, God-fearing people, who taught their children obedience to the law and to God.

Growing up on a farm in Twiggs county, young Williams had but meagre opportunities for an education. He did attend the public schools, however, and thus learned to read and write. The family moved to Macon when the boy was about twelve years old. When fourteen years of age he began railroad work as a water carrier. After three years of this, he took up the skilled forms of railroad service in which he was steadily promoted.

When about seventeen years old he was converted and joined the New Zion Baptist church. Feeling called to the work of the ministry he was in 1893 licensed and in June of the same year ordained to the full work of the ministry by Bethesda Baptist church.

On December 24, 1888, he was married to Miss Lulu Howard, a daughter of Miles and Laura Howard. They have had six



ROBERT BENJAMIN WILLIAMS.

children, of whom the following are living: R. B., Jr., Mary, (Mrs. Wimberly), Martha (Mrs. Pitts), Ethel and Lily Williams.

Coming into the work of the ministry after his marriage and with but limited education, he felt sorely the need of better preparation for his life work. To educate himself and his children at the same time was no easy task but he managed by dint of hard work and rigid economy to enter Central City College, at Macon, graduated from the Theological Department in 1904, and from the Academic Department in 1906. This schooling has been supplemented by a correspondence course. The degree of D. D. was conferred upon him in 1910.

In the spring of 1893, he began a little mission in Murray's alley, Macon, without a member. In two weeks time, he had gathered about him ten faithful souls who banded themselves together in what has since become the New Macedonia Baptist Church. These new members were baptized in a neighboring church and on July 2, 1893, called Mr. Williams to the pastorate of the newly organized church, which he has served continuously from that time to the present and which he has seen grow under his hand from this small beginning to a great congregation which has twice required a new building.

He has not confined his efforts, however, to this Church alone, but since entering the ministry has pastored the following churches: Irwinton, one year; Harrison Springs, four years; Union Hill, one year; Bethel Church (Americus), six months; Holly Grove, near Macon, eight months; Thomas Grove, (Waynesboro) nine years, Ebenezer (Ellaville), two years; Tennille Grove, nineteen years. During these years he has built two houses of worship for the Macon church, one at Harrison Springs and another at Waynesboro. He has repaired the houses of worship at Irwinton and Tennille and is now making repairs on the Macon church amounting to about \$2,000.00.

Although a successful pastor, Dr. Williams perhaps excels in evangelistic work and in this capacity has preached in every part of Georgia and several of the adjacent States. Some of his most successful meetings have been held in Philadelphia. Thousand of members have been brought into the church through his meetings.

In politics, he is a Republican and among the secret orders is identified with the Odd Fellows, Pythians, Sons and Daughters of Peace, United Laborers of Macedonia Society, of which he has been president since its organization. While not engaged in a lucrative business, still Dr. Williams has managed to accumulate some property and has investments at Bridgehampton Park, Long Island, New York, and Lincoln Heights, near Washington, in addition to his home place at Macon.

Dr. Williams is secretary of the Board of Trustees of Central City College, Macon, and treasurer of the Gum Creek Missionary Baptist Association. He regularly attends the national conventions.

When asked how the best interests of the race might be promoted, he replied: "Be conservative in all undertakings, law abiding, educate the children, buy homes and farms, build up bank accounts, be courteous to both friends and enemies and love and serve God."

Next after the Bible, his favorite reading consists of the current magazines and standard classics.

NOAH BORDERS

MEN who were born in slavery and who grew to young manhood during the hard years that followed the war had to contend with hardships and difficulties their children know nothing about. The slave was not permitted to learn to read, nor did he own any property. So when freedom came the former slave and his family were both poor and ignorant. Most of that generation remained so, but some of them have succeeded in a way which neither they nor their masters would have thought possible fifty years ago.

Among those who have succeeded as farmers is Noah Borders, of Polk county. He was born March 7, 1854, and was thus eleven years old at the close of the war. His parents, Andy and Mary Borders, were both slaves. His grandfather was a Kemp, while his mother's people were Peeks.



NOAH BORDERS.

After the war Noah grew up on the farm and remained with his father till he was twenty-four years old. He then began renting and farming for himself. The first year he made sixty dollars. Later he bought land beginning with a forty-acre tract for which he paid a hundred and ninety dollars. He has kept on buying land till he now has two hundred and twenty acres, worth more than five thousand dollars. He makes between thirty and forty bales of cotton a year and much grain and produce. He is steadily improving his place which grows in value every year. He has himself always been a hard worker and until recently has been a great basket maker.

On November 11, 1880, he was married to Mary Murphy, of Polk county. They have eleven living children: Dan, Della (Mrs. Rodgers), Postell, James, Bertha, Neal, Herman, Pearlie, Katie, Money and Richard Borders. Two dead: Robert and William Borders.

Except one visit to Kansas, Mr. Borders has not traveled extensively.

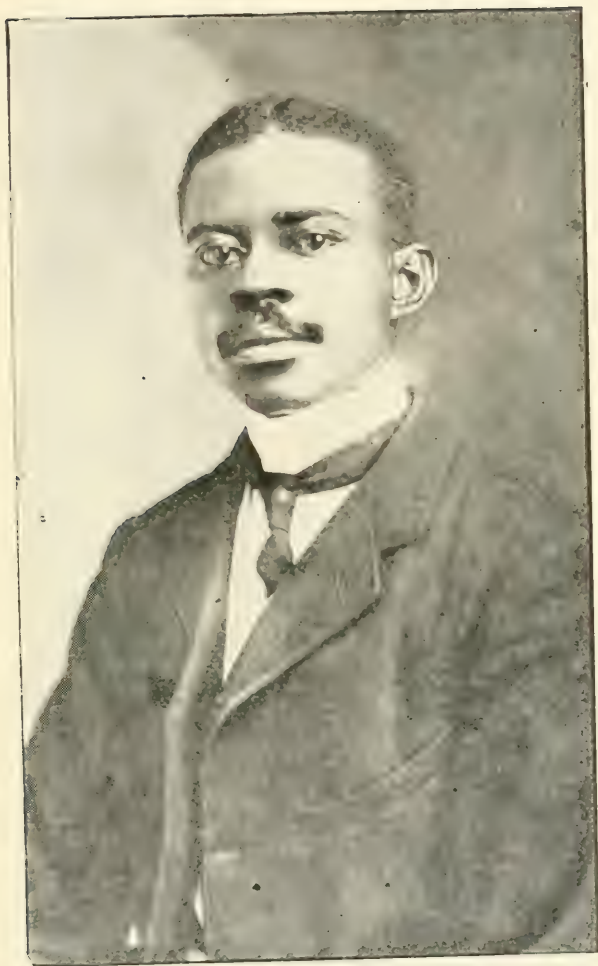
He was past forty before he was received into the church. He is now a member of the A. M. E. church of which he is a trustee. He has also been steward and class leader. In politics, he is a Republican and among the secret orders is a Mason.

Noah Borders is a man who stands well, not only among his own people, but with his white neighbors as well, who are always ready to lend a helping hand when the need arises.

ROBERT RAYMOND HOLMES

NO record of the educational life of the Negroes of Georgia would be complete without some account of the work of Prof. Robert R. Holmes, of Waycross, Supervising Principal of Colored Schools. He stands high among the younger men of the race who are devoting their lives to the progress of the race along educational lines.

He is a native of Albany, where he was born November 30, 1876. His father, Noah Holmes, who is still living (1916) is a



ROBERT RAYMOND HOLMES.

carpenter and a local Methodist preacher. His mother's maiden name was Juno Allen. When of school age, young Holmes attended the Albany public schools and, when ready for College, entered the Georgia State Industrial College at Savannah from which he was graduated with the degree of A. B. in 1904. Along with his classical course he took carpentry and is a practical builder. He lives in a comfortable home on Blackwell street, which he himself erected. His education cost him years of hard work, but he believes any boy by industry and application can get an education.

After completing his course at Savannah, he taught one year in the Temperance Industrial and Collegiate Institution, Claremont, Va. While there he superintended the construction of Bagley Hall, the main school building of the Institution. He took up the work at Waycross in 1906 and opened with fifty-two pupils. In ten years the enrollment has grown to seven hundred and fifty with a teaching force of fourteen. Prof. Holmes has done special Summer School work at Hampton and at Chicago University, specializing at the latter in economics, history and manual training.

In politics he is a Republican. He is a member of the A. M. E. church in which he is a steward.

On August 28, 1907, he was married to Miss Jessie Bradley, of Savannah. Mrs. Holmes was educated at Beach Institute and the Georgia State Industrial College, Class 1901.

They have two children, Katherine and Robert R. Holmes, Jr.

Prof. Holmes' favorite reading is history. Naturally he considers proper education one of the most pressing needs of his race. He emphasizes industrial training in his work as far as possible under the public school system. At the recent twenty-fifth anniversary of the Georgia State Industrial College, Prof. Holmes was unanimously elected president of the General Alumni Association of his Alma Mater. He is regarded as one of the most prominent Orange and Blue men in the State. In 1916 he began the publication of an educational paper entitled the Vanguard which is the pioneer Colored Public School Journal in the State.

WILLIAM ROY HUDSON

PROF. WILLIAM ROY HUDSON, Principal of the colored public school at Warrenton, Ga., has behind him a record of thirty-six years of honest, earnest and efficient work as a teacher. During that period he has at different times had charge of five different schools, the patrons of any of which would be glad to welcome him back today.

He was born in the town in which he now lives on February 22, 1861,—just a few years before the close of the period of slavery. His father, W. J. Hudson, was a successful merchant after the war, and his mother's maiden name was Julia Loach. She was a daughter of Samuel Ivey, a native of Virginia, and of Susan Loach, who was of Indian descent.

Prof. Hudson was educated in the schools of his native town of Warrenton and in Atlanta Baptist, now Morehouse, College, Atlanta, graduating from the latter in 1883 with the degree of A. M. He was a poor boy, and had to struggle for his education, earning what he could by work at odd times. His work as a teacher began at Camak, Ga., in 1879, four years before his graduation at Morehouse. It was by this means that he worked his way through college. In 1884 he returned to his home town to take charge of the school which he had attended as a boy. That he was chosen for this work in the community where he was reared and best known, is no small compliment to his character and standing.

On March 3, 1893, he was married to Miss Anna L. M. Parrott, daughter of Samuel and Laura Parrott, of Greensboro. Of the twelve children born to them, eight are now (1916) living, as follows: Louise Eoline, George Dewey, Ruth, Anna Marie, Rubie Ethel, William Roy, Jr., Mabel and Claude M. Hudson.

Prof. Hudson's preferred reading is along the lines of books on teaching, good magazines and the current newspapers, so that he keeps well informed both as to current events and as to the best methods of teaching. In politics he is a Republican,



WILLIAM ROY HUDSON.

though not active in a political way. He is a consistent and valued member of the A. M. E. church and is Superintendent of the Sunday School. Among the secret orders he is affiliated with the Masonic Lodge of which he is secretary, and also a member of the I. O. of O. F. and the I. B. O. He believes that what the people of his race in this country most need is to get a better education, to learn the trades and professions, to keep out of politics, to live closer to God and be better citizens.

It is no small tribute both to his economy and his business capacity, that though devoting his life mainly to a line of work that is never very lucrative, he has yet succeeded in accumulating property to the value of ten thousand dollars. A large part of this is in farm property in Warren and Greene counties. His combined holdings amount to more than three hundred acres. So while beginning life as a poor and ignorant slave boy, he has by a life of morality, industry and thrift, become a skillful educator, a well-to-do and influential citizen and a worthy and inspiring example to the younger generation.

HENRY MAYBELL SMITH

REV. HENRY MAYBELL SMITH, of Crawford, illustrates in his own life and work what may be done under adverse conditions and in the face of difficulties. He was born a slave at Athens, Ga., February 14, 1852. His father, Patrick Henry Smith, was a carpenter by trade. His mother was Nancy Crawford. The boy was thirteen when freedom came. It was against the law to teach a slave so he could neither read nor write. After the war he entered the public school at Athens. Here his progress was rapid and steady. His college education was limited to a part of one term at Atlanta University. It should be said however, that Elder Smith has been a student from the time he learned to read till the present. By dint of hard work he was soon able to secure a teacher's license and began teaching in Elbert county. The next year he went



HENRY MAYBELL SMITH.

to Penfield in Greene county where he built up a good school and taught for fourteen years. Even after moving to Crawford, he was again pressed into educational work temporarily. Such was the character of his work in the schoolroom, however, that the patrons of the school kept him teaching till the pressing duties of his growing pastorates made it absolutely necessary for him to abandon the educational work.

He was converted at the age of twenty-one and two years later felt called to the work of the ministry. He was licensed by the church at Penfield and ordained to the full work of the ministry by the church at Penfield in 1885. Called to the church at Crawford in 1886, since that time he has come into a place of prominence and leadership in his denomination and his ministry has been marked by long pastorates. He accepted a call to the Springfield Baptist church, Crawford, Ga., in 1886 and has served it continuously for thirty years. He preached at Penfield for two years, leaving there because he could not give the church as much time as was required. He has pastored the church at Crawfordville since 1887 and Lexington and Morton's Chapel since 1892. Since taking up the work he has baptized between three and four thousand converts.

Elder Smith is active in the work of his denomination and is a regular attendant at the State and National Conventions. He is secretary of the Jeruel Association and a member of the Board of Trustees of the Jeruel Academy at Athens. He is also on the Executive Board of the State Convention and of the Reformatory.

While placing the Bible first in his reading, he finds history helpful and keeps up with current events through the newspapers and the magazines. He runs a small farm and lives in a comfortable home at Crawford. He is not active in politics and is not a member of the secret orders. He believes in Christian education and by precept and example has been a helpful influence among the young people of his race. No man of his race stands higher with both his white and colored neighbors in that part of Georgia than Elder Smith. His life has been fruitful of good works.

On Sept. 20, 1875, he was married to Miss Ella Craddock,

of Greene county. Five children were born to them. They were Mada A., Patrick H., Walter C., Willie R. and Eli Cleveland. Subsequent to the death of his first wife, Elder Smith married Miss Lizzie M. Brittain, a daughter of Lewis D. and Katie Brittain, of Oglethorpe county. Of the children born to them one is living. They are Clarence J. (dead), and Harvey M. Smith.

Since his entrance into the pastorate four houses of worship have been erected, all four are splendid buildings. One at Lexington, two at Crawford, the first having been blown down by cyclone, and one at Mortons.

Good school buildings are on or near each church's property. For twenty-two years he was treasurer of the General State Baptist Convention, representing one hundred and sixty thousand or more Baptists. Every report to the Convention has the auditor's O. K.

JOHN ROBERT TALIAFERRO

AMONG the A. M. E. pastors of Georgia who are rendering intelligent and effective service to their church and race, few are more deserving of honorable mention than Rev. John Robert Taliaferro, now (1916) pastor at Cosmopolitan Station, Atlanta.

He is a native of Fulton county, born about six miles south of Atlanta on July 8, 1875. His parents, who are still living, were born in slavery, and their parents in turn were slaves and were all natives of Georgia. His father, John Wesley Taliaferro, is a minister who has rendered long service to his denomination. His mother's name is Martha Jane (Dorsey) Taliaferro. The grandparents were Miles and Lizzie Taliaferro and Wiley and Silvia Dorsey.

On February 27, 1909, Dr. Taliaferro was married to Miss Lillie Belle Favors, a school teacher, daughter of Louis and Julia Favors, of Senoia. They have one child, a daughter, Marie Florine Taliaferro.



JOHN ROBERT TALIAFERRO.

Speaking of his education, Dr. Taliaferro says, "I attended country schools in many places,"—due to the fact that his father was an itinerant Methodist minister. He says further that the most important preparatory school was the public school at Crawford. He then spent four years (1891-1894) at Clark University, Atlanta, and two years (1895-1896) at Morris Brown College. He did not graduate, but in May, 1914, Morris Brown University conferred on him the degree of Doctor of Divinity. His early advantages were superior to those of the average colored boy growing up at the same time, for the reason that his parents had both the willingness and ability to put him through college, though at some sacrifice to themselves. He frankly admits that he sometimes feels that it would have been better for him had he been thrown more on his own resources. He then adds happily, "But my parents still live and it is my pleasure to care for them in their old age." He says also: "With no disparagement to the schools, I must confess that parents and home life have been the chief agencies in shaping my life."

He is a thorough believer in the value of clean, wholesome, healthful outdoor sports. While in college he entered heartily into such recreation, especially baseball, to which he still lends his encouragement, wherever he pastors. From the Sunday-school membership of his Jefferson charge he organized a team that is said to be one of the best in Northeast Georgia. His reading is somewhat extensive, and he is fond of all good literature, but gives the preference, of course, to theological lines and current newspapers and periodicals.

Before entering the ministry he spent ten years in teaching, beginning in 1892, at the early age of seventeen in Monroe county. He also taught in the counties of Upson, Talbot, Coweta, Oglethorpe and Greene. In 1894 he was converted. In 1902 he began preaching and joined the conference at Cartersville. His first pastorate was at Penfield, a mission with three members. His salary for the whole year was less than five dollars: but this did not prevent his preaching there regularly once a month. Since then his advance has been steady. In 1904 he was ordained deacon, and made an elder in 1905. He has pastored churches at Watkinsville, Siloam, Hogansville, LaGrange,

Cedartown and Jefferson. He built new churches on the Hogansville circuit and at Siloam and Watkinsville, remodeled others and paid off debts. In 1915 he was sent to the important station at Atlanta. Many souls have been added to the church through his preaching.

For five consecutive years he has been elected statistician of the North Georgia Conference, and is a trustee of the Morris Brown University and secretary of the Board of Trustees of the Holmes Institute.

He is a Republican, but not active in politics. He is a Worshipful Master Mason and while at Jefferson was Senior Warden of Poplar Springs Lodge No. 9.

His suggestions with reference to how the best interests of the race in the State and nation may be promoted are well worthy of careful consideration. He says: "The churches and schools, properly operated, are the greatest forces for the uplift of any people. All other things are secondary. I firmly believe that the Gospel of Christ Jesus can and will settle all questions that need adjustment. The apparent delay is not due to the inadequacy of the Gospel, but rather to the failure of mankind to apply Christian methods to the problems that confront us. Therefore, I believe that the Negro's only hope is in the church and the school. He has tried everything else."

EDGAR GARFIELD THOMAS

REV. EDGAR GARFIELD THOMAS, A. B., B. D., pastor of Mt. Vernon Baptist Church, Newnan, is a native of Calhoun county where he was born, Feb. 28, 1880. His parents, Henry and Delilah (Miles) Thomas, were both slaves. His paternal grandparents were Thomas and Martha Stanley. After the War there was great freedom in the choice of names. When the father of our subject went to register, he decided to discard his master's name and take that of his father. Having seen his father but seldom, he could recall only the first name Thomas which he adopted as his surname. Dr. Thomas' grandparents on the maternal side were Simon and Minerva Miles.



EDGAR GARFIELD THOMAS.

His education was begun in the poor short term school of Randolph county at Mt. Calvary. His teachers were poorly equipped, books were few and school houses were shabby. He had, however an eager, alert mind and quickly learned his alphabet and could spell by sight to "baker" in Webster's famous old Blueback. Tied down to this one book, he soon learned to spell so well "by heart" that it became unnecessary for him to study the book before reciting. He had passed almost through his book before his teacher discovered that the boy was doing everything by sound and that he had actually forgotten his letters. Then the teacher turned him back a few pages at a time until he reached "babe;" and when he was unable to spell that by sight from the book, she assigned him that lesson. He went to work and soon mastered the alphabet again and was able to return to his former class. Fortunately about this time he came under the tutorship of a capable instructor, Prof. J. L. Reddick, who became his constant friend and advisor, and who advanced him rapidly to the Fourth Reader, when his father, who was buying a farm and needed his help, found it necessary to take him from school. He did not give up but at noon, at nights and on rainy days while others napped, the wide-awake boy was busy with his books. In this way, unaided and alone, he mastered three grades so when in 1895 he went to Atlanta Baptist College he was able to enter the seventh grade of the Elementary English department. On May 14, 1902, he completed the Academic course. Still pursuing his studies at the same institution, he won the A. B. degree in 1906, and the degree of B. D. from the Theological department in 1907. He literally worked his way through school. Sometimes it was in the dining room, sometimes on the campus, grading the grounds, and again at other odd jobs that would help him to the end of his course. His earlier vacations were spent at labor on his father's farm or selling books. Later he took up the carpenter trade, learning as best he could from actual work on buildings. Soon he was able to command good wages, and his school fees were no longer a problem, as in addition to outside work, he did repair work about the college during the school term. It is both an evidence of his ability and a tribute to his steadfast energy and courage, that notwithstanding all the difficulties, he maintained his posi-

tion at the head of his class during eleven of the twelve years at college, winning scholarships as many years, and on his graduation from each department was his class orator.

In July, 1906, he was elected State B. Y. P. U. Organizer and Corresponding Secretary of the State Sunday School Worker's Convention of Georgia, which position he filled for two years. In September of the same year he was called to the pastorate of the Tabernacle Baptist Church, of Monroe, which he served for three years. During this time the church made good progress.

On Oct. 21, 1908, he was married to Miss Esther N. Brockenton, a daughter of Dr. Isaac P. and Martha Brockenton, of Darlington, S. C. Mrs. Thomas' father was one of the organizers of the South Carolina Baptist Convention and its President till the time of his death in 1908. Mrs. Thomas is a college graduate of Shaw University and before her marriage was a teacher. They have three children: Esther B., Edgar G., Jr., and Henry Thomas.

In the same year he gave up field work and accepted a call to Harmony Baptist Church, Augusta, serving it for more than two years, building up the congregation and adding many new members. While serving as pastor of this church, he also held the position of Theological Instructor at Walker Baptist Institute. In the autumn of 1910 he was elected president of Twin City Seminary at McRae, Ga. Under his capable management, the institution rendered excellent service and rapidly grew in usefulness and influence to an enrollment of about a hundred and fifty, with three teachers and two assistants. In addition to this position, he was in Nov., 1911, called to the pastorate of the First Baptist Church of McRae, one of the leading congregations of that section, which he served as long as he remained at McRae. The church building was beautified and the whole service of the church toned up. He also served the Mt. Olive Baptist Church in Dodge county for one year.

Early in 1915, he resigned the work at McRae to accept the call of the Mt. Vernon Baptist Church of Newnan.

Dr. Thomas recognizes as among the strongest influences for good in his life the strict parental control and religious training at home. In his reading he has found more inspiration in

the Bible and "Men of Mark" than in any thing else. He is a Republican in politics and among the secret orders is a member of the Knights of Moses, the Good Samaritans, Knights of Pythias, and Knights of Tabor. He is a member of the Education Board of the State Baptist Convention.

His ability as a speaker is widely recognized and he is in constant demand for special sermons and addresses. He has travelled extensively in America.

He believes that the most pronounced needs of his race are stronger leaders, better teachers and schools, a better understanding between the races, and above all a closer fellowship with God.

MARY C. JACKSON *

"He is of stature somewhat low;
Your hero should be always tall you know."

SUCH in the main is the sentiment of mankind. Yet I dare say there is something misleading in it. Not infrequently it has caused us to overlook those noble souls whose lot is to toil in obscurity for the good of others. By far the greater part of this world's heroism is never seen. It is not of the tall kind, although fully as real, and oftentimes more permanently effective. Without it this poor world would be immeasurably poor.

In every community, could we discover them, are lives of epic grandeur—men and women lofty in their aims, unselfish in their efforts. Among these I class her whose name stands at the head of this sketch, and whose friendship for many a year it has been my rare good fortune to enjoy. Born in Athens, Ga., seat of the State University, and of reputable parents who were acquainted with both slavery and freedom, she attributes whatever success has been hers to the life and example of a sainted mother, for

*Since above was written, Miss Jackson was married to Pres. H. L. McCrory, of Biddle University, Charlotte, N. C., September 19, 1916.



MARY JACKSON McCRORY.

whom to the last she cherished the warmest filial affection. To both parents, indeed, the advent of this daughter was regarded as auspicious and made an occasion of unusual rejoicing; because she was their first freeborn child, the other seven, with the exception of her youngest sister, having been born in slavery.

That our friend is a lover of books, a woman of literary taste, and interested in education, will not seem strange, perhaps, when the reader is informed that her mother's master was a professor in the State University, that he required his daughter to teach that mother to read and write in order that she might be of service to him in handling his books and papers to and from the library. As usual, however, to teach a slave to read and write is a dangerous thing. In this case it resulted in teaching many more who came to her for instruction. Nothing, of course, could be more natural than for these parents, under freedom, to strain every nerve, as verily they did, for the education of their children. They themselves had but tasted and found that "for the soul to be without knowledge is not good."

Graduated from Atlanta University at an early age, the subject of our sketch began her life work in the public school of her native city, under the superintendence of Prof. E. C. Branson, one of the best superintendents in the whole South. Under him the Athens system of schools gained the reputation of being the best in the State. The examination for teachers was most rigid, both white and colored being subjected to the same test. At the expiration of the first term of school, when teachers were to be examined again, the announcement was made that those teachers who reached a certain per cent. in the first or any subsequent examination should be exempt from further examinations as long as they taught in the system. But one of the whole corps of teachers, white and colored, made that per cent. and that was Mary C. Jackson. Is it not one of the revenges of the time, that among the white teachers, who were not exempt, was a daughter of the very man who had owned Miss Jackson's mother? Later she studied at Harvard University and the University of Chicago.

After four years in the schools of Athens and five as principal of a large public school in Orlando, Fla., where she had seven

assistant teachers, and three times her Athens salary, she accepted work in her alma mater, from which place she was induced by Miss Lucy C. Laney, whom she greatly loves and admires, to be associate principal of Haines Normal and Industrial Institute, Augusta, Ga., a position that with honor and efficiency she has filled for more than twenty years. An indefatigable worker, no figure is more familiar than hers to the summer institutes of the State and county where she has instructed large bodies of teachers. As a speaker for the Freedmen Board of Missions of the Northern Presbyterian church, she has presented most acceptably, in almost every city of importance in the North and West, the educational work of the Board. Some years ago when duties were perhaps less exacting, it was not uncommon to find in the New York Independent a contribution from her pen. It is safe to say that in the great effort to enlighten and uplift a needy people but few, very few, have rendered service more efficient, more conscientious, and more continuous than she whose life and character this hasty sketch but inadequately portrays.

W. H. CROGMAN.

WILLIAM JEFFERSON SMITH

THERE is in Campbell and Coweta counties a group of successful Negro men who are worthy examples to the race. They are a hard-working, home-owning lot and with their families are making steady progress in education, in the accumulation of property, and in those things that make for permanent welfare.

Among these stands as a leader Rev. William Jefferson Smith, of Palmetto. He was born in Coweta county just after the close of the War, on May 8, 1866. His parents were Peter Smith, a white man, and Jane Smith. His mother, now (1915) an old woman, is still living. Her father was Ranse Edmondson.

William J. Smith attended the local public schools as a boy



WILLIAM JEFFERSON SMITH.

but was unable to go to college. He grew up on the farm and learned to do all sorts of farm work. When he was 23 years of age he was married, on Feb. 22, 1889, to Miss Alice Elder, a daughter of Dock and Almada Elder. They have eight children: Elnora (Mrs. Cochran), Virleta (Mrs. Talley), Beuna (Mrs. Gray), Beatrice (Mrs. Beavers), Cornelia, Luther Judson, Fred and Lillie May Smith.

Brought up in the M. E. Church young William early identified himself with that body and for 30 years has been an active member. Feeling called to preach he was licensed, but has not entered the regular itinerancy. He preaches frequently, however, and acts as pastor to fill vacancies. He preached at Moreland for a year and is now supplying the church at Union City. He is trustee and steward and a Sunday-school teacher. Next after the Bible his preferred reading is poetry.

After his marriage he began farming for himself on a rented farm. After the birth of their third child, Mr. and Mrs. Smith had to move sooner than was convenient. He then and there determined to have a home of his own. Accordingly he purchased 70 acres and moved on it and when that was paid for, bought more till now he owns 200 acres of excellent farming land. Twelve years ago he opened a store in Palmetto and has since conducted this enterprise in connection with his farm, disposing of much of his produce at retail prices.

In politics he is a Republican and was at one time chairman of the Seventh District Committee. Among the secret orders, he is identified with the Odd Fellows and the Masons and the Good Samaritans. He is also the head of a new benevolent organization, known as the Home Relief Association.

CHARLES THOMAS VEAL

REV. CHARLES THOMAS VEAL is a leader in the colored Baptist denomination in Georgia. In addition to being Moderator of the First Northwestern Baptist Association, he is a successful pastor. Few ministers in Georgia have enjoyed longer pastorates than Elder Veal. He was born at Madison, August 20, 1852, the slave of Mr. P. R. Thomason. He is half white. His father, Cope Veal, was a boarder in the home of his master. His mother, Annie Thomason, afterward Mrs. Dooley, was the house girl. She had been brought from Virginia to Georgia when twelve years of age. Later in life she became a Christian and died a member of the First Baptist church of Athens.

Charles Thomas Veal was thirteen years of age when freedom came. He had but little schooling. When he was fourteen he hired out at fifty dollars a year with the privilege of studying at night under the direction of Miss Lena Lanier. Later he spent one term at the Atlanta Baptist Seminary under Dr. Graves. When he was seventeen he left home and went to Athens, where he secured employment as a driver, filling in odd times with general labor.

In January, 1873, he was married to Mary Neal, a daughter of Edmond and Charity Neal, of Clarke county. The following children were born to them: Charley T. L., Robt. O., Phillip Paul, Will Henry, Leroy Timothy, Lillie Vashti (Mrs. Davenport), Carrie Frances (Mrs. Echols). After living together for thirty-seven years, Mrs. Veal was taken from her husband on January 29, 1910. May 3, following, Elder Veal was married to Mrs. Mattie Wing.

The year following his first marriage he was converted and joined the First Baptist church of Athens. Almost immediately he felt called to preach, but it was nearly three years later before he entered upon the active work of the ministry, having been licensed and ordained by his home church, under the pastoral charge of Rev. Floyd Hill.

His first pastorate was at Pierce's Chapel in Clarke county.



CHARLES THOMAS VEAL.

The work immediately took on new life and in two months the congregation moved out and built St. James, which he served four years. His next church was Shady Grove, which he has served thirty-nine years and which has grown from 202 to 900. He served the Spring Creek church in Greene county four years and baptized forty-nine. He accepted the call of the Mt. Sinai church in Clarke county, where, in a pastorate of twenty-one years, he has baptized over two hundred. During a twenty years' pastorate at Summerhill he has baptized 130 and in seven years at Hillsboro has baptized sixty. With increasing years and experience his work has become more and more fruitful. He has served Mt. Zion fourteen years and added 230 members. He went to St. Matthews when there was no organization, and after holding a meeting baptized thirteen converts whom he organized into a new church which in four years grew to fifty-eight. Land was purchased and a house of worship erected at an expense of a thousand dollars. Elder Veal has also been a builder, having erected a house at Spring Creek. Shady Grove had to rebuild twice, Mt Sinai twice, and the house at Mt. Zion remodeled. He also built a new house at Summerhill.

Some years ago when there was a division in the Northwestern Association, he was chosen Moderator of what is now known as the First Northwestern, which position he has since held. There are twenty-one churches in the association. Elder Veal is also president of the Sunday School Convention and is a member of the Board of Trustees of the school at Monroe. He has done a great deal of evangelistic work.

While his boys were with him he carried on considerable farming operations in Jackson county, but now lives near Athens on the edge of Madison county where he owns a comfortable home and a small farm. Among the secret and benevolent orders he is a Mason, a Good Samaritan and a member of the Eastern Star. He puts the Bible first in his reading and believes that we must look to better home training for progress.

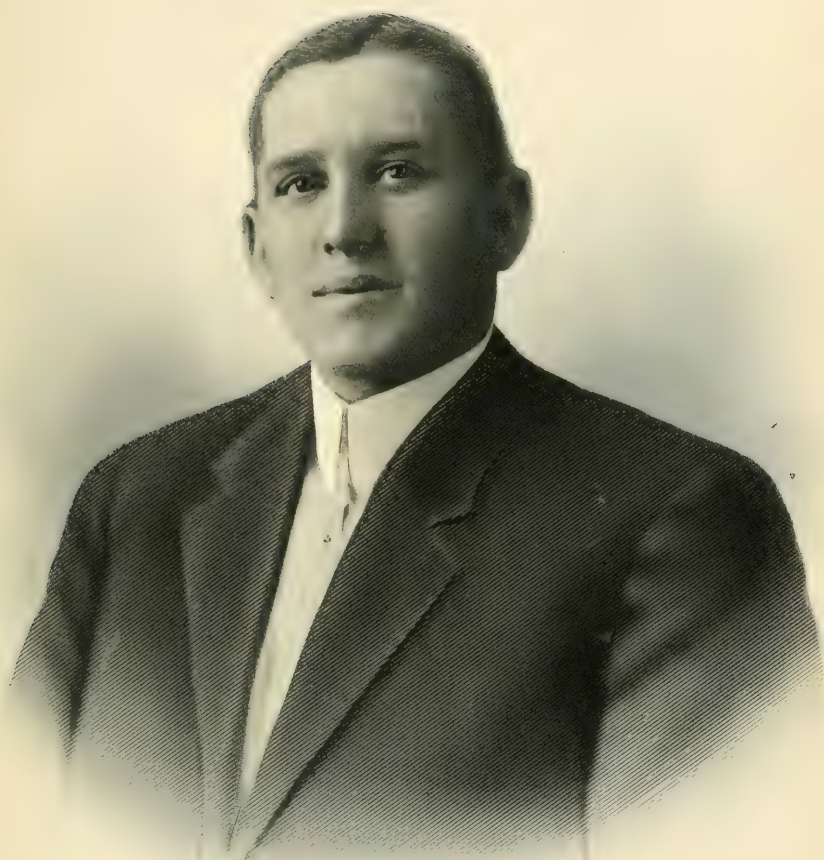
Speaking of his childhood and boyhood days, Elder Veal says: "When I was about five years old a ladder fell on me and I was thought to be dead, but God raised me up. When six years old a team of horses, with a carriage, ran over me. The doctor and all

who saw me said I could not get well, but again the good hand of God was upon me and I recovered. In 1869 I got into a fight with a very bad boy and whipped him. Feeling sorry for the fellow I went to him and begged his pardon, which was granted. Turning to leave him, after having made friends, he chopped me in the head with a hoe. I fell and all thought that I was dead. I was unconscious for two days and was down from the wound from May till September. I promised the Lord if he would raise me up I would serve Him. I believe he delivered me for a purpose, for since those days of hardship I have baptized nearly two thousand souls, have built a dozen houses of worship and have ordained fourteen ministers. I have done all in the name of the Lord. Bless the Lord, Oh my soul!"

HARRY HERBERT PACE

MODERN insurance is one of the marvels of American finance. It takes its place along with such great industries as banking and railroading. Its growth and development have given rise to some of the worst abuses in American finance and have at the same time built up one of our most important institutions. Along with the growth of the insurance business have sprung up numerous assessment orders, the majority of which have been unable to measure up to legal requirements or stand the test of good business financing. Out of all this confusion clearly emerges one fact. The only absolutely safe insurance is that which is based on scientific principles and the investment value of money, with fixed premiums graduated according to the age of the insured. This class of insurance finds no difficulty in meeting the requirements of the law and its policies are of recognized value in the commercial world. It is known as "old line" insurance.

The only exclusively negro "old line" life insurance company is the Standard Life Insurance Company of Atlanta. Mr. Harry Herbert Pace is the Secretary. He is a native of Georgia, having been born at Covington, January 6, 1884. His parents



Very truly yours
Harry H. Pace



passed away while the boy was still young. His grandfather was brought from Virginia to Georgia during the days of slavery but was manumitted by his master to whom he was related and was made manager and overseer of his plantation.

As a boy young Pace attended the public schools of Covington and later the public schools of Atlanta. When ready for college he entered Atlanta University, from which he was graduated with the degree of A.B. in 1903. He developed a taste for the best literature, his preference running to American and French History and to American and English Fiction and Biography.

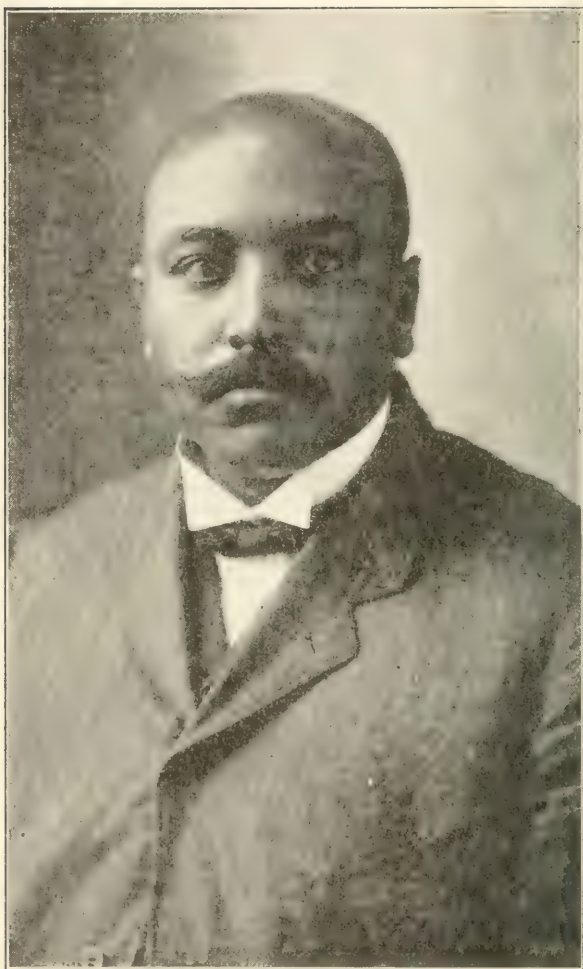
After his graduation at nineteen, he taught for two years in the State School for Negroes at Jefferson City, Mo. Later he located in Memphis and became prominent in business, social, and political life. In 1908 he became cashier of the Solvent Savings Bank and Trust Co. of Memphis. In national politics he is a Republican and while in Memphis was secretary of the Shelby County Executive Committee. In 1913 he resigned as cashier of the bank to accept the secretaryship of the Standard Life Insurance Company of Atlanta, where he has since resided. The work of the Standard has been greatly broadened and its business largely increased since he became connected with it.

He is a member of the Episcopal church and among the secret orders is identified with the Elks and was elected head of the national organization at the age of twenty-four, which position he held for several terms.

Mr. Pace is not only a business man but is also a student of conditions and affairs. His articles in some of the leading periodicals of the country have been valuable contributions to the literature of the race.

ALEXANDER E. CLARK

REV. ALEXANDER E. CLARK, though a recent comer to Georgia, is a man of ability and wide experience. He was born in Rutherford county, Tennessee, October 16, 1866. His father, George Clark, was a blacksmith. His mother was Nancy (Jetun) Clark. She was a daughter of Samuel Jetun, a



ALEXANDER E. CLARK.

native of Virginia, whose wife's name was Mintie, a native of North Carolina.

Young Clark early saw the advantages of an education, though his opportunities were very meager. He made good use, however, of his time, first attending the public schools of his native county and later by persistent home study and the aid of private teachers. Through these means and his extensive reading and travel, he has become a well-informed man and a capable minister. He has visited practically every city of importance in the United States. His preferred reading has been along the line of sacred literature.

When still a boy in his early 'teens, he was converted and joined the A. M. E. Church at Clarke's Chapel. Soon after becoming actively identified with the church, he felt impressed with a call to the ministry, and was admitted to the Conference at Fort Gibson, I. T., in 1891; ordained an elder by Bishop B. T. Tanner at Omaha, Neb., in 1900; ordained a deacon by Bishop Arnett, Oct. 28, 1893; transferred from the Indian Mission Conference by Bishop H. M. Turner in 1894, to the Kansas Conference, and from the Kansas to the North Missouri by Bishop C. T. Shaffer in 1901; from the North Missouri to Georgia by Bishop Shaffer in 1902, and placed in the Southwest Conference by Bishop H. M. Turner. Ten years later, in 1912, he was transferred by Bishop J. S. Flipper from the Southwest Georgia Conference to the North Georgia Conference, and assigned to his present station at Cedartown. Since entering the Conference in the Indian Territory in 1891, he has served in the following pastorates: Chelsea one year; Waggoner one year; Double Springs circuit one year. He was then transferred to Kansas and served the Columbus circuit two years; the Pittsburgh circuit two years, and was at Arkansas City two years, and Paola one year. From Kansas he was transferred to Northern Missouri and was for one year on the Louisiana station. From Missouri he was transferred to Georgia and served the New Bethel circuit, near Columbus, for two years; St. Peter's circuit one year; Lumpkin one year; Bethel and Randall circuit four years; Andersonville circuit two years; now completing his second year's work at Cedartown. He is a constant attendant on the Annual Conference.

and keeps in close touch with the interests of his denomination. Wherever he has gone he has pleased his people and has worked in cordial co-operation with his white neighbors.

On December 23, 1900, he was married to Miss Amanda Burdine, of Kansas.

Of the secret orders, he is identified with only one—the Odd Fellows.

It goes without saying that whatever may have been the rewards of twenty-three years of such constant and varied ministerial work, it does not lead to fortune from a material standpoint. He has, however, by economy and careful handling of his material resources, succeeded in making a little headway in the accumulation of property. With his accumulated experience and preparation, the succeeding years should, and doubtless will, be years of enlarging usefulness.

RICHMOND VIRGINIA BRANCH

THE African Methodist Episcopal Church has no more zealous, thoroughgoing worker in Georgia than Richmond Virginia Branch, who is now pastor of the Allen Temple A. M. E. Church. He is a native of Georgia, having been born in Muscogee county, near Columbus, August 11, 1864. His parents were owned by Judge Martin J. Crawford, as were his grandparents. In fact, his father, Benjamin Branch, was with Judge Crawford throughout the war. This long identity of the family of the slaves with that of their owner, covering sometimes a period of generations, as in this case, established between the slaves and their owner a feeling of intimacy and a cordial relationship which in many instances extended far beyond the days of Emancipation.

As a boy our subject attended an independent school established by his father and other citizens about three miles from Columbus, and later did more advanced work at Clafrin's School, in Columbus. He was denied the opportunities of a



RICHMOND VIRGINIA BRANCH.

college education, but as will be seen later has attained to a high degree of learning through his own endeavors.

After the war, Benjamin Branch purchased a farm which he and his family worked till the time of his death. After that the care of his mother and the younger members of the family fell upon Richmond V. Branch, and right nobly did he discharge the obligation, placing their comfort and well being above his own ambitions.

One has not far to look for the secret of his self-denial. His parents were Christian people, and he was brought up under the influence of the Sunday-school and the church. He was converted and joined the church at the age of twelve, and from the time of his conversion felt the impression that somehow he must preach the Gospel. While still in his twenties, the way seemed to open up and he was licensed to preach at Wimberly Station. His first charge was the Prospect circuit, where he remained for two years, 1894-6. From this he went to Glen Alta circuit, and for a while resided at Americus while supplying the Mt. Zion circuit, also doing some work in Americus. From Americus he was assigned to Cuthbert, where he remained for two years, and from Cuthbert went to work at Thomasville, where he remained three years. Such was his success in Thomasville that the Bishop assigned him to St. Philip's Monumental Church, in Savannah, where he remained to the full limit of four years allowed by the itinerancy. In 1908 he was transferred by his Bishop to the North Georgia Conference and made Presiding Elder of the Atlanta district for three years. His assignment to this important and difficult field is the very best endorsement of his ability his church could give him. In 1911 he was assigned to the important pastorate of Allen Temple A. M. E. Church, where he has since worked. Something of the task he has in hand may be judged from the fact that his church has a membership of something more than twelve hundred, and is said to have one of the best Sunday-schools in Atlanta.

This is a mere outline of Dr. Branch's religious activities. He has never failed on a field to which he has been assigned. If one is inclined to look for the secret of his success, it would perhaps be found in his steadiness of purpose after he has reached a

conclusion about what ought to be done: in the thorough organization of his forces, and the hearty, sympathetic touch with his young people. He advocates the co-ordination and correlation of the different organizations and forces in the church, so that all may be kept active and none may feel that they have been slighted. Accordingly he gets from his young people an unusual amount of work without in any way sidetracking or neglecting the older people. He is himself a quiet, orderly, effective man in his work, and believes in doing things thoroughly without making much noise about it. Consequently little is seen in the public prints of the important work he does.

After he had entered the ministry he felt the need of better equipment, and so took up a correspondence course through Morris Brown College, from which he was regularly graduated. Later, in 1906, the same institution gave further approval of the excellent work he was doing for the denomination and for the race, by conferring on him the degree of D. D. He is an extensive reader, and has gathered around him a select library on which he draws freely.

On November 17, 1886, he was married to Martha Jane Batchelor, of Hamilton, Ga., who was a daughter of Walton Batchelor. They have had nine children, six of whom survive. These are: Arthur Lee, Wayman Loveless, Benjamin Walton, Nora Dean, Wright Newman and William Gladstone.

He is a Republican, though not taking any active part in political campaigns. Among the secret orders he is a member of the Odd Fellows and K. P's. He considers the race problem, education and strong drink among the most important questions confronting our people today. By thrift and economy he has accumulated some property, and owns the comfortable residence in which he resides at 123 Randolph street. The accompanying portrait represents him at the age of forty-nine.

GEORGIA DWELLE

DURING the comparatively short time that the members of the African race in America have been permitted to direct their own activities and choose their own vocations, here and there among them eager, inquiring and alert minds have in true pioneer spirit pressed on into what have hitherto been to them unknown fields of knowledge, endeavor and achievement, and have sustained themselves with an intelligence and practical adaptability that is often a source of agreeable surprise. The medical profession is not a new field to the Negro, though not many years have elapsed since he entered it. It is not altogether new to the women of the Caucasian race, though the novelty, especially in the South, has hardly disappeared, but the subject of this sketch, Dr. Georgia Dwelle, of Atlanta, is one of the few women of the Negro race to enter that profession; and it may as truly be said that she is making good in this new field.

Georgia Dwelle was born at Albany, Ga., February 27, 1883, daughter of Rev. George H. Dwelle, D. D., and his wife Eliza (Dickerson) Dwelle. A sketch of her father appears elsewhere in this volume, and the family history is there given more in detail.

After a course at Walker Baptist Institute and Spelman Seminary, Miss Dwelle entered Meharry College, Nashville, Tenn., from which she was graduated in 1904, with the degree of M. D., having previously received the A. B. degree from Spelman Seminary. Upon completing her course at Meharry College, she immediately entered upon the practice of her profession at Augusta, Ga. Her unusual ability and thoroughness are indicated by the fact that in her examination before the State Board at this time, her grade was one hundred on nine of the ten subjects included in the examination, while in the tenth the grade was well above ninety. These facts are given by the *Woman's Journal*, of Boston, in an issue of that year, as an indication of what it is possible for a woman to do.

She has not, however, been content to relax her efforts since



GEORGIA DWELLE.

that time, but has continued to be a constant and careful student of medical science. With the energy and capacity indicated by the foregoing, success was of course assured. In 1906 she removed to Atlanta, where her work has been carried on with increasing success. She has accumulated some property, and hopes to establish an infirmary. Already she is interested in a drug store.

Dr. Dwelle believes that much good would result from co-operation and a free exchange of information and advice as between the people of different communities and different States on matters of common interest or affecting the common welfare. Outside of professional literature, her reading is devoted mainly to current topics of the day in the newspapers and magazines.

She is a member of the Baptist church and is active in religious work. As religion, science, and common sense have all served to impress her with the value and importance of temperance, she is a loyal and active member of the W. C. T. U. Believing strongly in the principles of fraternity, she is also affiliated with the ladies' connection of the Masons, Odd Fellows, Knights and Sir Knights, holding now and for several years past the position of State Medical Examiner for the Sir Knights. She is also identified with the various medical societies to which she is eligible.

Notwithstanding the variety of things occupying her attention, she still finds time to write occasionally for the Taborian Banner and other local papers.

Dr. Dwelle's brilliant record of the past gives promise of still greater achievements for the future, and shows that for the boy or girl with energy and determination, there is an ever-widening field of possibilities.

WILLIAM EDWARD FARMER

THE boys of this generation, in the midst of splendid opportunities, have but vague ideas of the patient endurance and heroic struggles which fell to the lot of their fathers during the years immediately following the war. The

stories of many of the leaders of the race now past middle life are replete with privation, courage and fortitude. These are all illustrated in the life of Rev. William Edward Farmer, D. D., now (1914) stationed at Fort Valley.

He is a native of Booneville, Miss., where he was born March 21, 1867. When he came of school age he was put in the public school for such time as the family could spare him from work on the place in earning a living. The father died when the boy was only thirteen years of age, and upon the boy fell the burden of helping to support the mother and two smaller children. When it is remembered that his earning capacity at that age did not exceed twenty-five cents a day, paper money, something of the conditions by which the family was confronted will be seen. Fortunately for the boy, his mother was a Christian, who clung to her faith in God and taught her boy the same simple faith and trust. His parents, who were both slaves, were Orange and Eliza (Hodges) Farmer. As the boy grew, his earning capacity increased, and he would perhaps have found it comparatively easy to settle down and make a mere living. With this, however, he was not content, but was ambitious to make a life that should count for himself and his people and his Master. The difficulties in the way of his getting an education seemed insurmountable, and would have been for a less courageous spirit; but unfed as he was, poorly clad and without money or books, he still fought for an education. He availed himself of every opportunity he had to go to school, though frequently he would have to stay out of school two or three days in the week to earn bread to eat. When he had passed through the public school grades, he managed to secure private instruction through the teachers at Lane College, Tennessee, and thus continued his study along with his work till he felt capable of taking up his **work** as a minister. He was converted at the age of nineteen, and six years later felt called to the work of the ministry. About the time of his conversion he was married to Miss Lizzie Reynolds, of Mississippi. They had one daughter, Leola, who was given a liberal education and after her marriage took up teaching in Arkansas, where she now resides.

Having advanced in his studies to the point where he could teach school, he taught several terms in Tennessee. He joined

the C. M. E. Conference in 1887, and his first pastorate was at Leavenworth, Kan. From Leavenworth he was sent to Emporia, and from Emporia to Newton. He was then transferred to the Missouri Conference, and stationed at Parksville in that state for three years. From Missouri he was made Presiding Elder of the Oklahoma District. That State was just being opened up, and the hardship and privation which he underwent during his year's work in that new field would make a book in itself. He traveled almost from one end of the State to the other; but notwithstanding the hardships of the field it was a fruitful one, and many members were added to the church through his year's work there. From Oklahoma he returned the following year to West Tennessee, where he built two brick churches, the first of their kind on that work. In 1901 he was made Presiding Elder of the Jackson District. By this time he had made such a reputation for himself as a preacher and a man of executive ability, that larger fields opened up to him, and he was transferred to the Miles Memorial Church, in Washington, D. C., for the years 1902-3. He was next stationed at Greenville, S. C., for one year, and Allendale one year. After that he was transferred to the Georgia work, and served the Butler Street church two years and the West Mitchell Street Church one year. From Atlanta he went to Savannah for two years, and while on that work built a church. He has now been at the Fort Valley Station for three years. He is a forceful and effective speaker, preaches a simple Gospel, and has been very successful in evangelistic work. At a single meeting in Memphis he had two hundred eighty-six converts. Since beginning his ministerial work, he has received into the church nearly two thousand members.

Next after the Bible, he finds his theological books most helpful, but is a student of astronomy and a lover of poetry. Though not active in politics, he classes himself as a Republican, and among the secret orders is identified with the Odd Fellows. He is a trustee of the Helena B. Cobb Female Institute, at Barnesville.

Such in outline is the story of a man whose work has taken him over nearly half the Union and given him a broad vision of men and of affairs. He owns considerable property in Ten-

nessee; is a conservative business man, who commands the respect and co-operation of his white neighbors wherever he goes. Strong and vigorous of body, alert of mind, patient and pious of spirit, he moves steadily among his people, lives the Gospel which he preaches, doing faithfully each day's work as it comes, and leaves the results to God. When asked what his people most needed, he replied in a single word, "Religion."

Dr. Farmer was married a second time, on December 22, 1910, to Miss Charity Bronner, a daughter of Charlie and Emma Bronner, of Jasper county.

Looking back over his boyhood days, when he plowed a horse which had to be lifted up in the morning by the assistance of his neighbors; when he had only one meal a day, and but meager clothing, he feels that those years of privation and hardship have their compensation in the fact that he learned during those years to trust God and sympathize with his fellows.

SAMUEL DANIEL HALL

REV. SAMUEL DANIEL HALL, a minister of the A. M. E. Church, was born at Talbotton on March 3, 1864. His father was Jerry Hall, a carpenter, and his mother's name was Maria Green. His mother's father was Jacob Johnson, an Indian. Her mother, Sophia Green, was a negro slave. His grandparents on his father's side were Ross Hall and Harriett Pruett.

On January 14, 1887, Mr. Hall was married to Miss Hannah Lipsey, a daughter of Theanie and Guilford Lipsey, of Taylor county. Of the seven children born to them the following are living: Alberta Matthews, James H., William P., Charlie E., Mamie Sanders and Oneidus A. Hall.

Young Hall attended the country public schools and labored as a blacksmith during the early years of his life. When he was twenty-eight years of age, he was converted and soon after entered the work of the ministry to which he has devoted more than twenty years of his life.



SAMUEL DANIEL HALL.

His first pastorate was at Stinsonville, in Meriwether county, since which he has served the following circuits and stations: Garden Valley Mission, six months; Richland Circuit, two years; Dranesville Circuit, two years; Glasgow Circuit, four years; Bluffton Circuit, four years; Cairo Circuit, four years; Bluff Springs, one year. He is now in his third year at Thomaston.

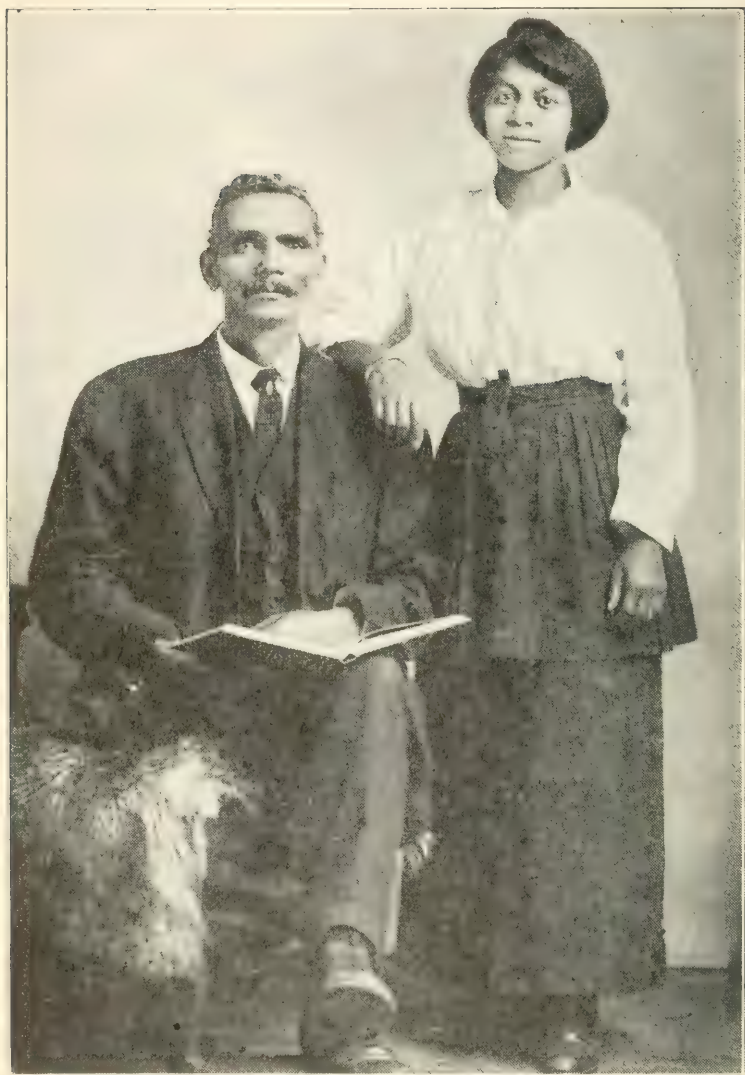
Notwithstanding the fact that he was denied the opportunities of a College education, he has continued to study and has completed a correspondence course for preachers under the direction of Morris Brown University. The degree of D. D. was conferred on him for this work, and he has begun on the course leading to the A. B. degree. He is a Republican in politics and is identified with the Odd Fellows, Masons, Pythians and Wise Men of the East. In addition to his work as a minister he is recognized as a capable business man and has accumulated some property in both Georgia and Florida.

Dr. Hall was a member of the General Conference which met in Kansas City in 1912. He is a Trustee of Morris Brown University and Payne College.

He has been especially active in the work of the Masons and the Wise Men of the East. While located at Cairo from 1900-04, he traveled extensively over Florida. He was at that time Grand Master of the Masons of that State and did much field work for the Wise Men of the East. He has also done considerable work in both Alabama and North Carolina in the same interest. For fourteen years he has been Supreme Grand Deputy Chief of that organization. In this and other interests, he has been over a large part of America.

JOHN HENRY HALL

WHOEVER believes that a man can be tied down and defeated by hardships and by poverty in his boyhood days should study the life and work of John Henry Hall, of Walton county. His situation as a boy was difficult enough to defeat any but the bravest. His real character is



JOHN HENRY HALL AND WIFE.

shown by the manner in which he has overcome the obstacles by which he was confronted.

He was born at White Plains, Greene county, during the war, September 11, 1862. His parents, Jacob Hall and Adeline Rankin, had both been slaves before Emancipation. After the war they were poor and, of course, without education. Under these conditions it is not strange that they failed to realize the importance of educating their boy. In fact, the father was opposed to education. The boy, however, at an early age, determined to better his condition. He attended the short term public school when not required to work on the farm, but soon realized that he must have money to go away to school if he was to succeed. So he never lost an opportunity to trade knives or chickens or anything that would bring him a few cents. These savings he kept in a snuff box under an old apple tree. When he had saved ten dollars he bought a calf which he later sold for twenty-five dollars. In the fall of 1877 he entered Storr's School in Atlanta and remained till the middle of the following March. Returning home he helped his father with the crop. He soon became a leader in the community. He had a good voice for singing and taught a Sunday-school class. He induced his father to let him have two acres of land which he cleared of the trees at night by the help of the neighbor boys and then turned the logs into charcoal. This patch he worked at odd times after putting in full time with his father and in the fall made a five hundred and fifty pound bale of cotton which enabled him to enter the Baptist College. He made a good record in school and early won the favor of his teachers. He had exhausted his means by the middle of January, 1879. He went home to help make a crop to find that his parents had moved to Walton county. He looked them up and immediately went to work on the farm. On the third Sunday in March, 1879, he was, greatly to his surprise, elected teacher of the local school without being an applicant for the place. He hired a hand to take his place on the farm and began his work as a teacher. The school grew under his direction till it numbered two hundred and fifty. His industry was remarkable. He worked almost day and night. He succeeded. He showed others how to

succeed. For ten years he continued to teach and to farm. In recent years he has devoted himself to his farm and other work. In 1901, he began buying land, and now occupies a comfortable place near Monroe.

At the age of twelve he was converted and joined the Baptist church, of which he has since been an active member. He is a licensed preacher.

In 1879 he was married to Miss Effie Davenport, of Oconee county. They had two children, Emory and Mattie. After the death of the first wife he married Frances Selman, who bore him two children, Claud and Sylvester, and passed away. He then married Susie Vincent. She bore him one child, Ora Marie. Subsequent to her death he married Lula Benton, by whom he has four children: Ada Daisy, Alice Ovella, Maggie and Union T. Hall. He was again left a widower and in 1915 was married to Miss Amanda Grace Harrison, of Barnesville, Pike county, who is a successful teacher and whose picture accompanies that of her husband.

In politics Prof. Hall is a Republican. Among the secret orders he is identified with the Odd Fellows and the Gospel Aid of Georgia, being grand deputy of the latter. His preferred reading next after the Bible consists of history, books of character, etc. When asked how, in his estimation, the best interests of the race might be promoted he responded with a remarkable collection of wise and timely suggestions which show wide reading and mature thought.

HAMPTON COLLINS MOON

IF the story of the Negro leaders of the educational and religious work of Georgia could be told in full, it would be a record of patient endeavor in the midst of poverty, heroic struggle in the face of difficulties and steady progress upward. One of the younger men who is making his mark in the educational life of the State is Prof. Hampton Collins Moon of Statham.



HAMPTON COLLINS MOON AND FAMILY.

He was born in Oglethorpe county, December 2, 1881, and is a son of Rev. George and Margaret Moon, an account of whose life work precedes this sketch.

Young Moon had the advantages of Christian parents who could also help him realize his ambition to secure an education. He attended the public school through the sixth grade and then went to Jeruel Academy, Athens. Here he supplemented his limited means by acting as steward for several terms.

Before his marriage he spent some time in the North and East where he learned many things which have been of service to him in his work. For a while he was in the employ of the Eagle Pub. House of Brooklyn.

His principal work, however, has been that of a teacher and it is in this that he excels. He was head of the school at Colbert for eight years and principal of the Summerhill school, Jackson county, for four years. He has been at Barber's Creek near Statham for four years. He holds a first grade teacher's license.

His principal reading has been along the line of his work—pedagogy. In addition to his teaching he owns and operates a small farm near Statham.

On October 31, 1907, he was married to Miss Mary Parks, a daughter of Daniel and Conelia Parks, of Jackson county. They have one child, a daughter, Grace Moon. The whole group is shown herewith. Before her marriage, Mrs. Moon was a teacher also and ably assists her husband in his work.

Prof. Moon is an active member of the Baptist church, a minister and a teacher in the Sunday School. In politics he is a Republican and among the secret orders is identified with the Masons and the Good Samaritans.

Prof. Moon has been blessed with the privilege of teaching over a thousand children in the State. Among them are preachers, teachers, farmers, poultry men, insurance men, firemen, etc. In short his students are filling responsible positions in almost all lines of industry. His motto is, "Make hay while the sun shines."

DELOVE WILLIS MOON

DELOVE WILLIS MOON, a brilliant young teacher, poet, song writer and inventor, of Statham, Ga., was born in Oconee county, May 2, 1886, near what is now Eastville, Ga. His father, Rev. Geo. Moon, died when the boy was eight years of age. A sketch of his mother, Margaret Moon, appears in this volume. He started to school to his mother at the age of four at Mt. Sinai, where he remained for several terms. From childhood he made a brilliant record as a student, but was a rather delicate child after reaching the age of ten years. At the age of fourteen he broke down almost completely, and while unable to go to college, pursued his studies at home under the direction of his mother, and by means of books and self instruction. From 1904 to 1910, he studied several different branches of "Physical and Applied Sciences." In 1907 he began to write verse, and has published two songs entitled, "I Am Waiting for the Spark of Love" and "I Love You Better Still." He has also prepared a book of poems entitled "The Proverbs of Life," soon to be published.

In 1908, when he had grown stronger in body he invented a "Merry-go-round" at which he worked for two years.

In 1910 he made a tour of the North going as far as Windsor, Canada. Returning to the South late in the fall of the same year he took up farming near his old home at Bogart, and made three crops.

Mr. Moon began teaching school as a profession in 1914, at Kenney's Academy, near Statham, Ga., where he is still teaching. In 1914 he built another "Merry-go-round" for practical use and is the originator of the "Common School Fair," an aid to supplementary school work. Desiring to reach the largest possible number of his folks Mr. Moon also conducts a night school.

He has been a member of the Mt. Sinai Baptist church since September, 1894, and in politics is a Republican. His favorite line of reading is the Bible and Physical and Applied Science.

MARGARET M. MOON

THE present representatives of the Moon family in Georgia are making for themselves a place which is creditable for them and their race. The story of these brilliant boys would not be completed without some account of their mother, Margaret M. Moon.

She was born in slavery on April 13, 1858, near Woodstock, in Oglethorpe county. She was the second daughter of Kit and Frances Thomas. After emancipation she made the most of the opportunities offered by the common schools of Oglethorpe county. In October, 1873, she was married to Geo. Moon, who later entered the Baptist ministry. Two years later she was converted and joined the Spring Hill Baptist Church, and was active in the work of the Master until the day of her death.

Seven years after her marriage the Moons moved from Oglethorpe county to Oconee county where both became very active in religious and educational work.

Rev. Geo. Moon was pastor at the following churches: Oconee's Academy, Oconee county, Ga., Little Valley, Jackson county, Ga. He continued active until the spring of 1894. On May 17th of that year he passed away at his home near Bogart, where the family had located after leaving Oconee county. Thus bereft of husband and father Margaret Moon and her children were confronted with many grave problems. Right bravely she faced the future and continued the education of her five children, all of whom have grown up under her tuition in the common schools. She lived to see four of her sons successful teachers, two of whom are preachers and one a poet and song writer and an inventor.

Margaret Moon was more than a mere teacher. She was a leader and a missionary among her people. Her church work was very dear to her and for forty years prior to her death she had been a teacher in the Sunday School. Full of good deeds and enjoying the confidence of her neighbors of both races she passed to her reward on Tuesday evening, Nov. 3, 1915, to join him who had shared her sorrows and joys. She is survived by Y. J., H. C., R. L., and D. W. Moon.

The accompanying picture represents her at the age of 44.



MARGARET M. MOON AND SONS, D. W. AND R. L. MOON.

ROBERT LOUIS MOON

ROBERT LOUIS MOON, of Statham, Ga., is a son of Rev. Geo. and Margaret M. Moon. He was born in Oconee county, near Eastville, May 2, 1883. His paternal grandparents were Gilbert and Nancy Hall. His grandparents on his mother's side were Kit and Frances Thomas.

As a boy young Moon attended the Mt. Sinai rural school, and later went to the Toccoa City school. When grown to young manhood he went to Tuskegee Institute, and is an enthusiastic advocate of the work of that great institution. His education, however, was not secured without a struggle. The young man however did not lack courage. Brought up in a Christian home, taught to tell the truth, to be industrious and to think for himself, he steadily forged ahead, overcoming obstacles which would have defeated a less courageous soul, and has already made for himself a place in his profession, of which he need not be ashamed.

Instead of whining about his poverty he patiently patched his own pants and darned his socks, and uncomplainingly went about his work with the determination to succeed. His experience as a teacher has been interesting. His first school was at Hopetown in Madison county where he taught for one year. From there he went to Smith's Chapel near Bethlehem where he remained for three and a half years, resigning to accept a position at Spring Hill. Remaining at Spring Hill a year he returned to Smith's Chapel for the next term. About this time he determined to go to Tuskegee Institute where he remained for three and a half years.

His mother's condition made it necessary for him to return home where he arrived with thirty cents. Hearing of a school at Tanner's Bridge more than sixty miles away he set out on foot, secured the school and set to work with a new determination to succeed. The school had run down. The building was poor, and the equipment poorer. Finding his students hopeful and his patrons responsive he identified himself with their local organizations and began a constructive program which

has resulted in the building up of the finest rural colored school in the county with an enrollment of 137 students and three teachers.

Prof. Moon was recently elected Superintendent and Demonstrator of the Masonic Orphans' Home at Americus, and had the pleasure of seeing one of his former students, Prof. Gaither Morrow elected as his successor at the school. The school which he accepted at \$27.00 per month is now paying \$63.00 and the young man who returned from Tuskegee with only thirty cents after providing liberally for his mother and lending a hand to every good work in the community now has property valued at more than \$2,000, and has back of him a record of which he may well be proud, and before him a future full of promise. One of his favorite mottoes, or rather a group of mottoes, is: "Be a Christian, be honest, save your earnings."

In politics Prof. Moon is a Republican. He is a member of the Missionary Baptist Church and is identified with the leading secret orders, such as the Masons, Eastern Star, Laboring Aid, Good Samaritan, and a number of other local bodies.

He believes that the best interests of the race are to be promoted by industrial, social and religious education.

SANFORD FRANKLIN JAMES

A MINISTER of the Gospel preaches by the example of his life as well as by the sermons he delivers. The influence of a clean, helpful and successful life in a community lives longer than what men say. One of the men who has realized this and who has set his people a good example is Rev. Sanford Franklin James, of Polk county.

He is a native of middle Georgia, having been born in Hancock county just after the close of the war, October 26, 1865. His parents, who were both slaves, were Radford and Cornelia (Sassinnet) James. His mother's mother was Eliza. Beyond this he knows nothing of his ancestry.

As a boy young James attended the public schools of Han-



SANFORD FRANKLIN JAMES.

cock county. When he was fourteen years of age the family moved to Clayton county. Here the boy worked during the busy seasons and attended school between times. When he was eighteen he was converted and joined the A. M. E. church. He at once became active in the work of his denomination and has held every position in his church from the lowest to that of Presiding Elder. About three years after connecting himself with the church he felt called to preach. On August 27, 1887, he was licensed and on November 17, 1895, was ordained. He entered upon the active work of the ministry in 1890. Since that time his progress has been steady. His first pastorate was the Hiram Mission, which he served for two years and bought land for a church. He then served the Farnaklin circuit three years, Carrollton one year, Senie two years, South Atlanta one year, Bethel one year, Cave Spring one year, Etowah two years, Dallas two years, Tallapoosa two years, Chapel Hill and Dallas two years, Calhoun one year, Pine Grove two years, Dalton Station one year and Etowah circuit two years. Such had been the character of his work in the pastorate that in 1912 he was promoted to the presiding eldership of the Dalton circuit. During his long and active ministry he has built several churches, but his largest service to his denomination has been along the line of evangelistic work and in the clearing up of debts on church property. He has brought into the church nearly fifteen hundred members. After entering the ministry he took a correspondence course in Theology. His favorite reading has been along the lines of Biblical literature and church history.

On August 26, 1884, he was married to Miss Nancy Dorsey, of Clayton county. Of the four children born to them three are living. They are Roxie (Mrs. Gaines), Walter and Samuel. After the death of his first wife he was married a second time, on March 24, 1899, to Miss Lois Adrine, of Polk county. They have one son, Sanford F. James, Jr.

In addition to his work as a minister, Elder James has made a notable success as a business man. In 1901, he moved into the woods with his family, where he now lives, and bought land. By hard work and economy he has increased his holdings till he now owns one hundred and sixty acres, most of which is in cul-

tivation. Since his boys have grown to manhood he rents the farm.

In politics Elder James is a Republican. He is a Mason and an ardent advocate of all around education.

MILES HUNTER

WHEN Emancipation came to the Negro slave of the South, it found him ignorant, for it was against the law to teach a slave to read. It also found him poor, without land or money. It was a test of manhood. A few of the most energetic went to work, established homes, bought land and have made good citizens. As a rule they have given their children the educational advantages which they lacked in their youth.

Among this class is Miles Hunter, of Athens. He was born at Statham in Jackson, now Barrow county, March 1, 1850. It will thus be seen that he was about fifteen when freedom came. His parents were Captain and Gracy Hunter. Back of them he knows nothing of his ancestry. Growing up on the farm he was taught to do all sorts of farm work.

On August 20, 1869, when between nineteen and twenty years of age, he was married to Miss Mahala Steed, a daughter of Willie and Caroline Steed, of Jackson county. They have nine living children. They are: Jasper, John and Matthew, living in Barrow county; Lucas, Athens, Annie (Mrs. Daniel), Caroline (Mrs. Thurman), Maria (Mrs. Espy), Lula (Mrs. Pendergrass), and Evie (Mrs. Harris).

In 1870, which was the year following his marriage, he began farming for himself and has prospered. He has increased his real estate holdings till he now has nearly two hundred and fifty acres, worth at least ten thousand dollars. In addition to grain and other produce the place makes from forty to fifty bales of cotton a year.

In politics he is a Republican. He is a member of the Baptist church, of which he is a deacon. Though deprived of an

education himself, he believes that the best interests of the race are to be served by better schools and better churches. He is regarded as a good citizen and a successful man by both his white and colored neighbors.

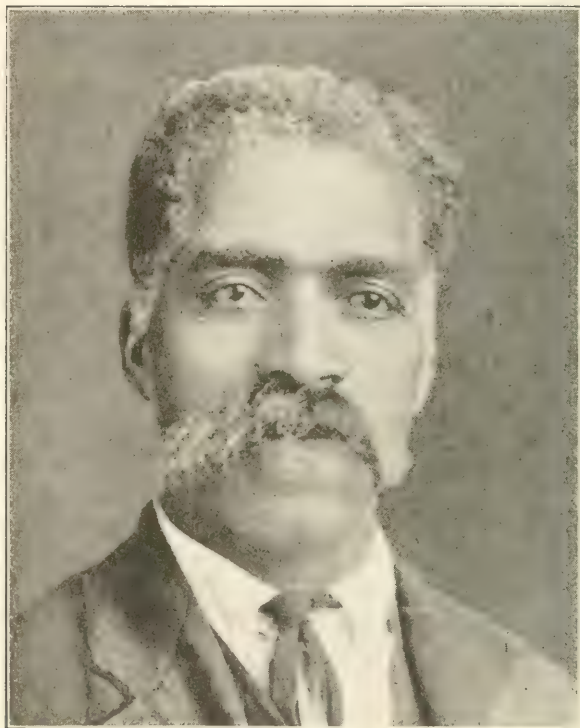
In 1914 he moved to Athens, and on September 10, 1915, his wife passed away at the age of sixty-four. She was a member of the Baptist church.

JAMES THOMAS HINES

JAMES THOMAS HINES, of Palmetto, is a good example of what a man with good common sense can do when he makes up his mind to it. He has had a hard struggle but he has won success and has won it honestly. He was born just after the close of the war, about September 15, 1866. His father William Hines was a farmer and a carpenter. His mother was Frances Varner. On his mother's side his grandparents were William and Mary Cook. The grandmother was married twice and was better known by the name of her last husband, Byars. William Cook was a man of unusual ability as a carpenter and builder and was known as one of the best carpenters in his section. His wife Mary was a great church worker and her influence for good was felt throughout the community where she lived.

James Thomas Hines coming of school age during the hard days of Reconstruction found it hard to do much in the way of getting an education. In fact, his schooling was limited to the local public school. He did not permit this, however, to discourage him, but has continued to read and to identify himself with those things which are for the betterment of the race. His favorite reading is the Bible and sacred literature.

He was brought up to farm work and early found that like his father and both his grandfathers he had a turn for carpentry. So he learned and learned well the carpenter trade and followed that with the trade of a brickmason. He has trained himself along these lines so well that he is regarded



JAMES THOMAS HINES.

as one of the best carpenters and as the best colored brick-mason in his town. He began with the idea that he could do anything and has not allowed himself to be discouraged. He has kept up his farming and now owns land to the value of at least fifteen hundred dollars.

He is a member of the M. E. Church with which he has been identified since childhood. He is steward, trustee and assistant superintendent of the Sunday-school. He is a member of the Woodmen, the Odd Fellows, the Good Samaritans, and the Home Relief Association. In all of these he now holds or has held official positions. In politics he is a Republican and has been at times rather active. He thinks all his people require is a square deal and fair play in all things at all times.

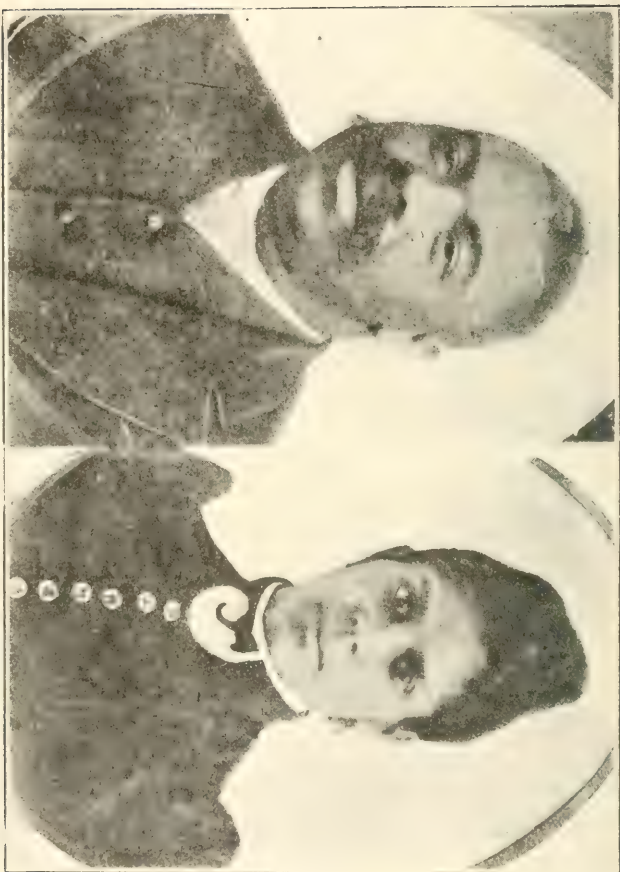
In January, 1890, he was married to Martha Frances Cranford, a daughter of Henry and Jane (Smith) Cranford. They have had fourteen children. Those living are Frances Leona, Luter Celia, Plosier, William Rosingnol, Irenius, Marvin Clinton Baxter, Clarence Tee, Henry Hulit, Ida Sue and Elfleda Hines.

MILES PINCKNEY MOORE

PROF. MILES PINCKNEY MOORE, a minister and a teacher now residing at Dawson, is a native of Edgefield, S. C., where he was born September 4, 1855. Both his parents, Miles and Daphne Moore, were slaves.

Young Moore was taught to read and write by his young mistress, Miss Susan Moore, and after Emancipation he went to school to Miss Delia W. Jones for five years. Later he attended Benedict College for a short while, and after that a private school taught by Prof. Babbitt of Columbia.

He was converted at the age of eighteen, and five years later felt called to the work of the ministry. He was licensed to preach by the Damascus Baptist Church, in 1875. He attended regularly the Normal Institutes of South Carolina, and thus qualified himself as a teacher.



MILES PINKNEY MOORE AND WIFE.

Just after reaching his majority, in 1876, when he had finished at Miss Jones' school, he sailed for Liberia as a representative of the Negroes of South Carolina, inspecting that country for the Negroes of his state, as the question of migrating to Liberia was much agitated in the South at that time. He remained in Liberia a short while, but reported unfavorably, and on his return journey to America, spent six months in England, where he was cordially received, and bore away with him the written endorsement of religious and other organizations at different points. He delivered numerous lectures, both on American and Liberian conditions while in England.

In 1888 he moved to Georgia. His first pastoral work was at Beulah Baptist Church, of Quitman, which he served for five years. He then moved to Dawson and has for years been active in Missionary and Sunday-school work. Eight years ago he was made principal of the Dawson Public School, which position he has since held, with credit to himself and satisfaction to his patrons. He has a well selected library, and is a careful, but extensive reader. Prof. Moore is a well-informed man, and his relationship with his white, as well as colored neighbors, is cordial and helpful.

He owns some property in South Carolina, and believes that the one essential to the progress of his people is the development of Christian character. He has not identified himself with the secret orders.

ALBERT B. McCOY



ALBERT B. McCOY.

MORE and more the place and importance of the Sunday School as the great modern training school of the church is being realized; and not only do the wise leaders in religious activity recognize its possibilities as a training school of efficiency and for the development of young Christians, but the importance of reaching and influencing the young while they are impressionable and can be influenced is daily growing on their consciousness, together with the fact that the Sunday School is the

most available and most effective department of church work for doing these very things. Along with this naturally comes more and more the searching out of consecrated men who have demonstrated their ability and fitness for the various departments of Sunday School activity; and this is what has led to the selection of Rev. Albert B. McCoy, A. M., D. D., by the Presbyterian Board of Publication and Sabbath School Work as Sabbath School Missionary or District Superintendent for that district composed of the States of Tennessee, Alabama, Mississippi, Georgia, Florida, South Carolina, Arkansas and Oklahoma. He has established his headquarters at Americus, Ga., which places him near the center of the district.

Dr. McCoy was born at Cotton Plant, Arkansas, November 9, 1876, son of Samuel and Maria McCoy, his father being a farmer. His parents were born slaves in Salisbury, N. C., and went from there to Arkansas. The early part of his education was obtained under difficulty, as he had to work in the home of white people for his meals, but was allowed to attend school between times. He attended first the Cotton Plant Academy in Arkansas, and later Lincoln University, of Pennsylvania, which conferred on him the following literary and honorary degrees:

A. B. in 1901; A. M. in 1902; D. D. in 1913, and S. T. B. in 1904. There is every evidence that he comes to his work well equipped in every respect, and this is borne out by his manner of handling the work itself and by the results obtained.

He was converted and joined the church at the age of sixteen. He does not remember the time when he did not want to preach; and as he grew older and was converted, the desire became irresistible. While in Pennsylvania he served for two years as pastor at Westchester. On completing his course at Lincoln University in 1904, he began work as Sunday School Missionary in Southern Georgia. Nine years of that work so demonstrated his capacity, that on October 1, 1913, he was appointed to his present responsible position as District Superintendent. Institute and Convention work and the supervision of the work of State Superintendents fill his busy life to the full.

On June 23, 1905, he was married to Miss Alberta Holsey, daughter of Solomon and Charlotte Holsey, of Americus, Ga. They have two children—Cecilia Marie and Albert B., Jr.

Dr. McCoy's preferred reading is along the lines of Bible literature and history. He is a Republican in politics, and regards as the most pressing national question that of the advisability of continuing the Democratic party as a power. He believes that the State of Georgia should make provision for the education and training of its Negro farmers along the lines of modern scientific agriculture; and that the education and salvation of the poorer classes of both races are among matters of most vital concern.

SANDY D. ROSEBOROUGH

AMONG the prominent and active ministers of the A. M. E. connection in Georgia, is Rev. S. D. Roseborough, D. D., whose voice has been heard in almost every nook and corner of Georgia, who now resides at Cuthbert. He is a native of Fairfield, S. C., where he was born on July 4, 1850. He is a son of his master, John Calvin Roseborough. His mother's



SANDY DOLPHUS ROSEBOROUGH AND WIFE.

name was Maria. She was brought from Virginia to South Carolina. All she remembers about her father is, that he was known as "Cox's old Ned," and it is to be presumed that he belonged to the Cox family, of Virginia.

Young Roseborough and his fellow-servants hardly felt the weight of slavery, as their master was a lenient man, and did not prohibit his slaves from picking up such book learning as they could secure; so while Sandy was still a small boy, his mother paid an old Negro man ten cents a month to teach the children on Sundays. After Emancipation he went to the country schools, such as they were.

In 1872 he was converted, and almost immediately felt called to the work of the ministry, but did not actually join the Conference until 1877, when he joined at Bainbridge. He had previously come to Georgia and settled in Brooks county in '67 or '68, where he was engaged in farming and carpenter work. On entering the ministry, his first pastorate was the Hickory Head Mission, Camilla circuit. From Camilla he went to Arlington circuit, which he served for four years. From Arlington he went to the Bainbridge station for one year, and then to Cuthbert for three years. From the Cuthbert work he was promoted to the Presiding Eldership of the Thomasville District, then under the direction of Bishop Gaines, and had oversight of that work for four years. Conditions of the Rome station requiring a strong man about this time, he was transferred to that point for one year. Returning to South Georgia the next year, he was made Presiding Elder of the Cuthbert District for three years, and was then transferred to the Savannah District for three years. The two following years were spent at St. John's, Columbus, from which he went to the Americus station for two years. At the close of that pastorate, he was again made presiding elder and assigned to the Bainbridge District for four years. The next year was spent on the Blakely District. Following this he presided over the Cuthbert District four years and spent one year on the Talbotton work, at the end of which he was given the Columbus District, and is now (1914) in the second year of his work on that district.

Dr. Roseborough has built and repaired a number of

churches and parsonages, and is recognized by the denomination and its leaders as a forceful, competent and aggressive man. In the days of his earlier ministry, he gave much time to revival work, in which he was very successful. More lately, his efforts have been along administrative lines. He has attempted to organize and develop his people after they have been brought into the church. He has frequently attended the General Conferences of his denomination, as well as the Annual Conferences.

Among the secret orders he is a Mason, Odd Fellow and a Pythian. In recognition of his activities and his attainments, the honorary degree of D. D. was conferred upon him in 1902 by Morris Brown College. He is vice-president of the board of trustees of that institution and treasurer of the Southwest Georgia Annual Conference.

In 1873 he was married to Miss Endimie Linton, of Georgia. The following children have been born to them: Adolphus L., who at the time of his death was president of Payne College, Cuthbert; William Herschel, who was a minister till the time of his death; Eddie Alfred, who died in his sixth year; Gertrude E., Sandy Dickerson and John Calvin. His first wife passed away June 10, 1887. In 1889 he was married to Miss Irene V. Clark, of Cuthbert. They have had the following children: Joe Clark, Fred Douglas, Lincoln Payne, Ruth, Fannie May, Walter Lee, Hazel Marie and Roy.

Dr. Roseborough owns a comfortable home in Cuthbert, where his family resides while he goes out on the work to which he is assigned from year to year. He considers the liquor business the greatest menace to the progress and development of his people.

Dr. Roseborough has been spoken of and urged by his friends several times to run for the Bishopric, but has refused because he thought the church had plenty of men more worthy and better fitted than himself. His oldest son, Adolphus L. was a graduate of Morris Brown College, his daughter, Gertrude, a graduate of Haines Institute, Augusta, Ga., and was wife of Dr. R. E. Jones, Dawson, Ga.

His son Fred is a graduate of Lincoln University, Chester

county, Pa. His daughter, Ruth, is also a graduate of Morris Brown University. He also has two grandchildren, Roseboro and Wyolene Jones, whom he is raising.

HENRY CLARENCE SCARLETT

DR. HENRY CLARENCE SCARLETT, of Waycross, is one of the best equipped and most successful of the younger professional men of the race in South Georgia. He is one who has not found it necessary to go away from his home town in order to make a success. He is a native of Waycross, where he was born August 29, 1877. His father, who is still living (1916), is King Scarlett, a merchant of Waycross. His mother, who passed away in 1892, was Julia (Johnson) Scarlett. She was a daughter of Jack Johnson.

Young Scarlett enjoyed the opportunities of the Waycross public schools as a boy and when ready for college entered the State Normal and Industrial College at Savannah. After winning his diploma he matriculated at Meharry for his medical course, finishing with the degree of M.D. in 1907. His vacations were spent in the Pullman service, which took him to every part of the country. He found this not only remunerative but a helpful experience as well. While in college he was an enthusiastic football player.

While in Meharry he met Miss Donnie F. Redmond, of Mississippi, who graduated in the same class with himself. They were married in May, 1907, and after passing the State Board, immediately took up the general practice in Waycross. Mrs. Scarlett has practically retired from the practice, devoting her time to her home and family. They have three children: Esther Lucile, H. C., Jr., and Maudell.

Dr. Scarlett is a member of the Georgia State Medical Society. In politics he is a Republican and is active in the work of the party. He usually attends the State Conventions and in 1916 was a delegate to the Chicago Convention. He is a member of the Baptist church, and belongs to the Pythians and the Odd



HENRY CLARENCE SCARLETT.

Fellows, for both of which he is Medical Examiner, as he is also for the Standard Life Insurance Co. He believes the most pressing need of his people is industrial development.

Dr. Scarlett owns an elegant home on Reynolds street and other valuable property.

JOSEPH C. McGRAW

AMONG the enterprising and successful Negroes of the prosperous little city of Waycross is Joseph C. McGraw, the senior partner of the firm of McGraw Bros. He was born and reared in Brooks county, where he remained till he reached the age of manhood. His parents were Wm. McGraw, a carpenter, and Eliza (Hunton) McGraw. At an early age he picked up his father's trade, which he has found very helpful. As a boy he attended the Brooks county public schools and later the Allen Normal at Thomasville. He worked his own way through school till he could secure a teacher's license, after which he found the way easier.

He taught for seven terms in Brooks county, his first school being at Dixie.

In 1897 he was married to Miss Annie Smith, a daughter of Frank Smith, of Brooks county. One son, Booker T. McGraw, was born to them. A year or so later the parents separated, the son, though living with his mother, has been educated by the father.

In 1898 Mr. McGraw moved to Waycross and was engaged for one year in a drug store. The following year he went into the bicycle business in which he greatly prospered. In connection with his repair shop he is also a successful dealer.

Soon after locating in Waycross, he realized the growing importance of local real estate and began investing his earnings. He gradually increased his holdings till he is now among the leading real estate owners of the city. Here his knowledge of carpentry came into play. When he desired to improve a lot he was either able to do the work or superintend it.



McGRAW AUDITORIUM.

The biggest thing he has done for himself and his race was undertaken in 1912, when he erected what is known as the McGraw Auditorium, which is perhaps the best auditorium for colored people in the South for a city of the size of Waycross. It is a handsome brick structure, well located in the midst of a densely populated Negro section. It has attractive offices on the second floor. The accompanying illustration will give an idea of the ornate appearance of the building.

Mr. McGraw is a Republican and is secretary of the Ware County Committee. He is a Pythian and an active member of the A. M. E. Church, being treasurer of the Board of Trustees of Gaines Chapel. He stands high, both as a business man and as a citizen. While himself a city man, he believes the permanent prosperity of his race must be based on intelligent farming.

W. M. McGraw, the junior member of the firm, is an important factor in the business. He is nearly three years younger than Joseph, and is unmarried. He, too, is a carpenter and ably assists his older brother in all his work.

They own good business property where the shop stands and J. C. McGraw is now (1916) erecting a very attractive bungalow. Together they have worked out a success, which reflects credit on them as business men, and on the race.

JOHN B. BROUGHTON

REV. JOHN B. BROUGHTON, a Baptist minister of Lawrenceville, is a man who has done good work in his day and generation. He is a native of Morgan county, having been born about three miles from Rutledge on September 15, 1856. His parents, Moses King Broughton and Elizabeth Durden, were both slaves. The father, who was a carriage driver, was sold away from his family and carried to Virginia when his son was only three days old. The mother lived till 1893. Her parents were Ned and Charity Durden. The latter lived to the remarkable age of 115 and her mother, Patsy Durden, to 110.



JOHN B. BROUGHTON AND WIFE.

John B. Broughton was a small boy at the time of Sherman's raid, which he remembers. As he grew up he worked on the farm and was fourteen before he went to school. After his marriage he removed to Walton county and attended school there for awhile. He was converted at the age of thirty-three and joined the Baptist Church. Four years later he entered the ministry and was ordained to the full work of the ministry by the Liberty Hill Baptist Church in 1893. His first pastorate was at Loganville where he preached for more than a dozen years without a break. He also served the church at Gloster for a number of years. His most successful pastorate, however, has been what has come to be known throughout that section as the Broughton Tabernacle at Lawrenceville. The work here has prospered wonderfully under his hand. In fact it is in many respects the leading colored church in that section. Among other churches which he has served may be mentioned St. James, Carl and First Baptist at Hoshton.

On January 13, 1880, Mr. Broughton was married to Miss Millie Phillips, a daughter of Phoebe Phillips, of Walton county. They have three children, Jack, Mosana (Paxon) and Lemmie. They own their own home on the outskirts of Lawrenceville. Rev. Broughton takes but little part in politics and is not active in the secret orders. He has, however, made a place for himself in the community and is regarded by both his white and colored neighbors as a good citizen. As he looks back over his life he remembers with gratitude the influence on his life of his Christian mother. He recalls learning the Lord's prayer at an early age and reckons the church and the Sunday School among the most important factors in the shaping of his character.

WILLIAM GILBERT JOHNSON

REV. WILLIAM GILBERT JOHNSON, D. D., of Macon, who has been president of the Georgia Baptist Convention since 1902, and is vice-president of the National Baptist Convention, as well as one of the strongest and most

popular preachers of his race in the State, is known and loved by thousands of people in every part of Georgia. He was born just after the outbreak of the War between the States, on June 4, 1861, at Hephzibah, Ga., and is a son of Gilbert and Frances (Walker) Johnson, both of whom were slaves. His paternal grandfather was William Johnson, and his maternal grandparents were named Frank and Sarah.

As a boy Dr. Johnson attended the school at Hephzibah, and later entered the Augusta Institute, but took his theological course at Atlanta Baptist Seminary, later known as the Atlanta Baptist (now Morehouse) College. His education was not secured, however, without a struggle, for while he was brought up in a Christian home, it was by no means a home of wealth. By selling rags and bones, he made eighteen dollars, and with this small fund started to college. During the two years he remained at Augusta, he partially earned his way by cooking; but he has never been afraid of work, whether it has been in the service of his brethren or to equip himself for his work in the world. Like most of the members of his race who have attained to places of leadership, he was converted early, being only nine years of age at the time. Only a few years later, and while still a mere boy, he felt called to the work of the ministry, and began preaching when he was about nineteen. Prior to this he had taught school in order to supplement his earnings, so that he could take the desired course at Atlanta. His teaching was at Girard and Hephzibah. His first pastorate was at Stony Bluff, near Girard. The early years of his ministry were busy years, as have been all those that have followed; but at that time he kept up with his pastorates, and in the week days taught school. He pastored at Waynesboro and at Green's Cut. He was then called to Hephzibah, where he remained as pastor for three years. He served the Louisville church four years, and Elam Baptist Church, Augusta, for nine years. The crowning work of his life, however, as a pastor, has been done at the First Baptist Church of Macon, where he has been in charge for seventeen years. During this pastorate more than three thousand members have been added to the church, and his work in Ma-

con is regarded as one of the most substantial in the denomination.

His position as a leader was recognized when in 1902 he was made president of the State Convention, which position he has held with credit to himself and satisfaction to the brotherhood from that time to this. He is an untiring worker, and it is feared by his friends that he will shorten his days by the energy with which he undertakes to keep up with the various interests of the denomination in the State. He is regarded by all who know him as one of the best preachers in the denomination. He is a presiding officer of tact and ability, well informed, a ready speaker, quick in action, enthusiastic in his work, and yet a careful organizer and manager of men. Throughout the years of his ministry he has been a most successful revivalist, and has baptized more than three thousand persons. Among all the books he puts the Bible first, though he is an extensive reader along theological lines. He is a Republican in politics, and among the secret orders is identified with the Masons and Pythians.

On February 26, 1885, he was married to Martha Graham, a daughter of Emily and John Graham, of Hephzibah. They have eight children: Ulysses, Ella, William, Oliver, Charlie, James, Theodore and Frances.

In another matter he has set his people a good example, as he lives in his own home and has accumulated considerable property.

In addition to the presidency of the Convention, another monument which will stand to his memory even after he is gone is the General State Reformatory, near Macon, for Colored Boys and Girls. This much needed work, which is supported by the denomination, has accumulated property worth \$30,000.00, and has a capacity for one hundred and fifty boys and girls, who are here brought under the happy Christian influences which are so often wanting in their homes.

Dr. Johnson, though just turned into his early fifties, has already accomplished the work of a man of three score years and ten. His guiding hand is felt in the more than one hundred associations comprising the State Convention, with a total

membership of more than 200,000, and it will be remembered that he occupies and attends to the duties of this position while filling faithfully and acceptably the pastorate of one of the largest churches in the State.

Note—Since the above was written Dr. Johnson has passed to his reward.

MUNGO MELANCTHON PONTON

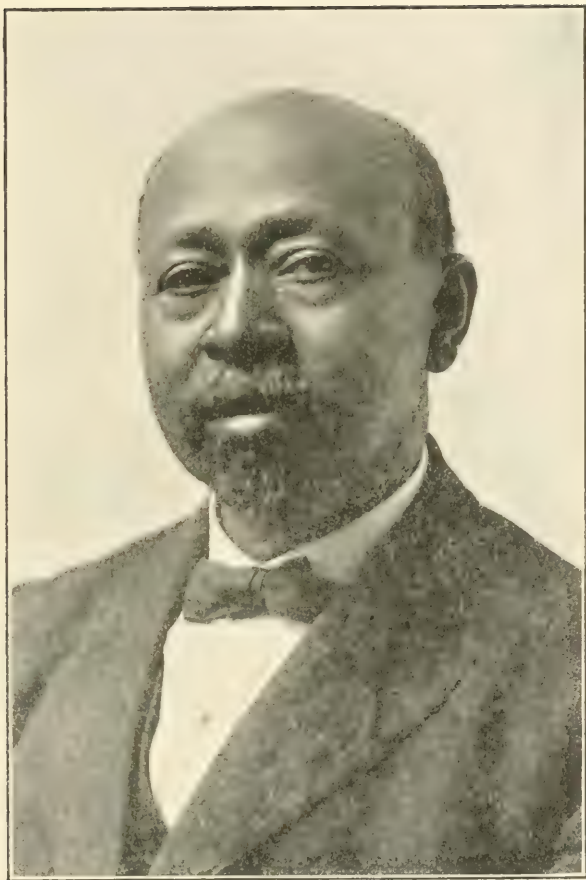
AMONG those representatives of the Negro race who are touching a large number of men and proving themselves real powers in molding the current history of the race, is Rev. Mungo Melancthon Ponton, D.D., of Atlanta.

Dr. Ponton was born at Twilight, Halifax county, North Carolina, May 10, 1859. His father, Henry Ponton, was a stone mason by trade. His paternal grandfather was a native of Scotland and a man of some learning. His paternal grandmother was the eldest daughter of parents brought direct from West Africa. Dr. Ponton's mother was Rachel (Day) Ponton whose parents were also native Africans.

Dr. Ponton says that he never knew any of the grinding hardships of slavery, as his people and the whites to whom they belonged were as one happy family. He was yet but a child when universal freedom was proclaimed; though his father, Henry Ponton, had already purchased his freedom and was concerning himself about that of his family when the course of events rendered further efforts unnecessary.

Mungo's parents, with a brother and sister, both died in 1863, and he was left for awhile in the care of an older brother. Almost from childhood, however, he learned to depend upon his own efforts and struck out boldly for himself. During his childhood and for years after Emancipation he was assisted by Mrs. Lucy Ponton who helped him in laying the foundations of an education.

While inheriting a strong constitution and vigorous mind,



MUNGO MELANCTHON PONTON

both have been subjected to exercise that has served to strengthen and develop them to a remarkable degree. His early years were spent on a farm. During this time he studied at night. His farm work was followed by railroading, slate roofing, hotel and hospital work—in fact, any honorable occupation by which he could earn a livelihood and continue the acquiring of an education by study at night. In the meantime he traveled some and gained valuable information by his constant habit of close observation. This also gave him a larger vision of the opportunities opening up before a properly trained and equipped man, and fired him with greater determination than ever to acquire a thorough education.

Speaking of this period, Dr. Ponton says: "I do not know whether it will interest anyone except myself to know, that my older brother hired me out to a farmer for five dollars per month, but on account of the smallness of the compensation in proportion to the work, together with the cruelty and hardship inflicted, I ran away, and hired myself to a gravel train boss as a water boy, for which I received fifteen dollars per month, the first money I had earned I could call my own. I got compensation for service, but I was among the worst men I had ever met—drunkards, gamblers—men who cursed and used the most vile language, and had the most immoral as well as intemperate habits—men who would fight as well as quarrel, and often got into serious trouble. Tired of this kind of environment, I left Halifax and came to Wilmington. This was the latter part of the '60's and early '70's, a most turbulent time, and awful for a boy of my age, for at that time my people did not know the meaning of freedom as well as many of them know now. But during this strenuous time the lingering thought of a future was with me. I wanted to communicate with the world outside, so I bought a pencil and some paper, and began to practice writing from cast off addressed envelopes from the waste basket at the old W. & W. R. R. office. By this means I got in touch with the outside world, a larger world than I had been in the habit of conceiving. Then I began the life—the most loathsome life—the life of a tramp. The modern hoboës, I pity them. North Carolina and South

Carolina, could they speak, would tell some tales of my suffering. Hungry, homeless, and aimless, until one day while looking over the windings of my path of wandering from my home, from Miss Lucy Ponton, and from the dear words of my sainted mother, I gave myself to Jesus, and from that time to this I have been steadily trying to walk in his footsteps. Eternity will tell the rest."

By and by he entered Lincoln University, at Oxford, Pa., from which he was graduated with the A.B. degree in 1888. The same year he matriculated at Yale Theological Seminary, but being not altogether pleased there, went to Boston University, from which he was graduated with honor and the S. T. B. degree in 1891. He also took lectures at Harvard, Andover and Newton Seminary. These highly prized and indeed highly valuable opportunities were all acquired solely through his own efforts. He did not shirk the hardest and most menial physical toil if it only helped him on to the end which he kept steadily in view.

In addition to the several degrees already referred to above he also received that of S. T. D. from Morris Brown, and the degree of D. D. from Wilberforce University, Xenia, Ohio.

Dr. Ponton had engaged to some extent in preaching and teaching from about the time he began his course at Boston University, and since completing his course there his life has been devoted mainly to these two lines of activity, and also to the building of colleges and the administration of a large endowment fund for the training of colored teachers and preachers, known as the John C. Martin Fund.

In 1888-1889 he was, under appointment of Bishop Henry M. Turner, pastor of St. Paul A. M. E. Church in the classic city of Cambridge, Mass., and later at the famous Summer resort of Narragansett Pier, R. I. Thence he was transferred to the North Ohio Conference, and appointed to Bellaire in 1891. In 1892 he began teaching a public school in Van Wert county. In 1894 he was appointed to the pastorate at Canton, Ohio, and the following year transferred to the West Arkansas Conference, and made principal of Shorter University at Arkadelphia, 1895-1896, serving meanwhile the A. M. E. Church at Arkadel-

phia. In 1896 Dr. Ponton was transferred to Georgia and became founder and Dean of Turner Theological Seminary, at Morris Brown College, Atlanta, and continued his work in this connection until 1903, when he became Field Superintendent of the John C. Martin Education Fund. In 1906-1907, he was Professor of Philosophy and John C. Martin Bible Chair at Morris Brown College. In 1907 he was called to Mississippi to take charge as president of Campbell College at Jackson, where a strong executive was needed. The wisdom of this choice was seen in the results. In addition to thousands of dollars raised for that work during his incumbency, he brought to its aid the John C. Martin Fund, and secured a permanent bequest for the school in lands valued at ten thousand dollars, with a permanent income. In 1912, he established Lampton College, at Alexandria, La. Knowing that all, however, cannot attend schools, he began conducting a correspondence course of study, through which he reaches from five hundred to a thousand preachers a year. The successful handling of any one of the lines of work mentioned by any ordinary man would be a very large undertaking. In addition to these things, he has filled a number of the leading pastorates in the North Georgia Conference and in what is now his home city of Atlanta. These include St. James and Trinity A. M. E. Churches, and also St. Paul, in which he succeeded Bishop Flipper.

Dr. Ponton was first married in 1896, to Mrs. A. M. Shober, of Wilmington, N. C. She lived only five months after their marriage. In 1900 he was married a second time to Mrs. I. E. Upshaw, who was a daughter of Andrew and Martha Twine, of Washington, D. C. Mrs. Ponton is a woman of education, culture and refinement. She was an experienced teacher, having before her marriage been connected with the public schools of Washington. She also has good business judgment, and her assistance to her husband in his work has been invaluable. They reside at 34 Johnson Avenue, Atlanta.

In his reading, it goes without saying that such a man places the Bible emphatically first. Next to that he places Bacon's Essays, Carlyle's Essays, poetry, history, science of government, ethics, and the mythology of all races. He is nominally a

Republican in politics, but he believes that in a form of government like ours, the thing of supreme importance is the redemption of the individual life and the proper teaching and training of the individual mind, so that the citizen may handle with non-partisan intelligence and integrity the various matters that come up for his consideration. He belongs to one social club, the Monday Club of Atlanta, which numbers among its members some of the foremost Negroes of the South. He is the author of several books, including "Religion of Religions," "How to Study the Bible," "My Country, My Mother and My God," and "Didactic Theology." He is editor of "The Sphinx," is a member of the Press Correspondence Bureau, of Washington, D. C., and is an occasional contributor to the daily press of the South.

WILLIAM WASHINGTON FLOYD

WHEN the Reverend William Washington Floyd, of Atlanta, was born at Forsyth, Ga., August 13, 1865, just after the close of the war, perhaps no one would have predicted for the poor Negro boy, a son of parents just out from slavery, the career which he had carved for himself during these years. Following the leadership of his Master, he has not shunned any task, however, which lay in the path of duty, till now he is at the head of one of the big churches of his denomination in the capital city of his native State.

His parents were Thomas and Rachel Larry Floyd; and such was their condition immediately after the war, when our subject was a small boy, that they could give him but meager advantages in the way of an education, so that it may be said that he practically worked out for himself what education he secured. He was converted at an early age, and almost from the time of his conversion felt that he must preach. He at first joined the Methodist Church, and was by that denomination licensed to preach. When he began the work of the



WILLIAM WASHINGTON FLOYD.

ministry, however his doctrinal preference led him into the Baptist church, and he has since been a preacher in that denomination. Taking up the work of the ministry early as he did, he yet felt the lack of proper equipment, so after his marriage he took the theological course at the Baptist College, Atlanta. Prior to this time, on October 12, 1883, he had been married to Matilda Elliott, of Henry county, who was a daughter of George Washington and Sophia Elliott. Through all the years she has been a helpmeet to him, and it was through her energy and loyalty and ambition for her husband that he was able to take his theological course; for while he was working away at college to better prepare himself for his work, she was keeping things in shape at home and making their living. They have been blessed with only one child, Claudia Lee, who is a graduate of Spelman Seminary and now a teacher at Rome, Ga. The mother at one time took the missionary course at Spelman, also.

Mr. Floyd's first pastorate was at Stockbridge, in Henry county. While working in this part of the State he lived near Flippen, and later supplied the churches at Rocky Mount and his old church at Bethlehem. The work grew and prospered under his hand, and there came demands for his services from larger fields. He served the church at Ellenwood for six years, and later held the pastorate of the Mt. Olive Baptist Church for nine years. In 1900 he was called to the pastorate of the Zion Hill Baptist Church of Atlanta, which under his ministration has steadily grown and prospered, till now it has a membership of more than thirteen hundred. While this has been his principal work, he has spared one Sunday a month to Shiloh Church at Jonesboro, which he recently resigned to accept a similar work at LaGrange.

This outline of his activities will indicate something of his steady progress and his growth in the esteem of the denomination with which he is affiliated. He does not undertake to be sensational in his methods, but constantly tries to train his people for better service, holding them as far as possible to the Bible, which he puts uppermost among the helpful books. He has found great help and inspiration in other religious

books, like "Pilgrim's Progress," "The Story of the Bible," "Bible Companion" and others. In politics he is a Republican, and among the secret orders is a member of the Masons, K. of P's. and Odd Fellows. By economy and thrift he has set his people a good example, and owns a comfortable home in which he resides at 399 McDaniel street, as well as other residence property. In his church work he keeps up the various organizations of his denomination, such as the Sunday School, B. Y. P. U., etc. He is a member of the Mission Board of the Georgia Convention, and has for several years been the presiding officer of the Atlanta Ministers' Conference. He has also been on the executive board of the Atlanta Association.

Yet in the prime of middle life, with more than thirty years of valuable experience on which to draw, he is a valuable member of his denomination and a capable leader of his race.

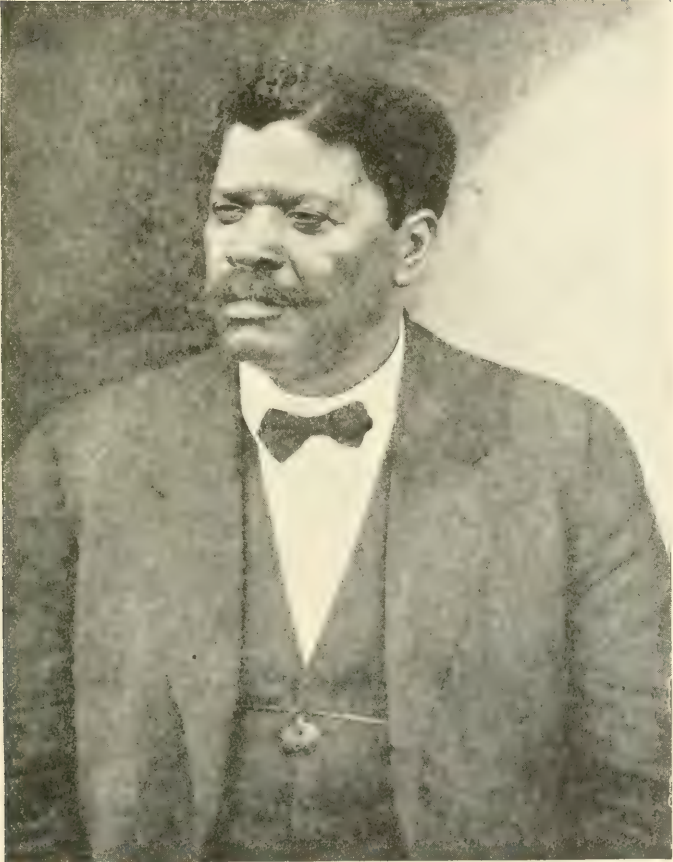
JOHN HENRY HORTON

REV. JOHN HENRY HORTON, of Athens, must be mentioned among the energetic, successful men of the Baptist denomination in Georgia. He has made for himself a large place in the work of the church in middle and upper Georgia.

He is a native of Greene county, having been born near Union Point, May 30, 1854. Both his parents were slaves. His father, Bob Horton, was a carpenter by trade. His mother was Viney (Craig) Horton. His grandfather, James Horton, was a white man.

Rev. Horton married when a young man. After the death of his first wife, he was married a second time. This was on December 2, 1896 when he was united to Miss Lela Stout. She bore him one daughter, Sarah Lou Horton. The second Mrs. Horton passed away September 22, 1913.

Young Horton was eleven years old at the close of the war. Prior to that time he had not been permitted to go to school.



JOHN HENRY HORTON.

After the war his former mistress taught him his alphabet and spelling, but he was not permitted to go beyond this. He would not give up, however, but continued to study at night and has made of himself a well informed man.

As a young man he worked on the farm. He was converted at the age of twenty-three and joined the Siloam Baptist Church. Soon after this he felt called to the work of the ministry, but smothered the impulse for ten years. He then talked the matter over with his pastor, was licensed and later ordained to the full work of the ministry and has made a good record regardless of his late start.

Among some of his most successful pastorates may be mentioned Camak, Siloam, Sardis, Athens, Barnett and Powelton.

He is strong on evangelistic work and has added hundreds of members to the churches which he has served. His pastorates have usually been long ones.

In politics he is a Republican and is a member of the Odd Fellows and Pythians.

Elder Horton has been honored as moderator of the Jeruel Association, being a member of both the executive and trustee boards. He has also served as vice-president of the State Convention.

WILLIAM ALFRED FOUNTAIN

IT IS a far cry from a humble home in Elberton, a country town of the foothills, to the Presidency of one of the great educational institutions of the colored race, in Atlanta, one of the chief cities of the South; and this, too, while yet in the early prime of life. Such is the record in brief of the Rev. William Alfred Fountain, head of Morris Brown University, a record whose details should be a beacon light to all aspiring youths.

He was born in Elberton, October 29, 1870, the eldest child of Rev. Richard and Virginia (Harris) Fountain. His paternal



W. A. Fountain.



grandparents were Alfred and Katie (Jones) Fountain. In course of time, there were seventeen brothers and sisters, so that young William may be said never to have had only his own support to provide but gladly helped his father, who was a shoemaker by trade, to care for the family. After the death of his parents, and after his own marriage, Rev. Fountain, even while carrying on that marvelously wide and thorough educational training which has developed his native brilliancy to its fullest expression, supported the two families and has continued to assist the young brothers and sisters as well as rear his own children.

It has necessarily been a handicap, but he has had the ability and strength to win laurels with it, and has outstripped many of his fellows who were more favorably situated.

He was first married to Miss Jessie Mamie Williams. One son, William Alfred, Jr., was born to this union. After the death of his first wife, Dr. Fountain was married on October 24, 1899, to Miss Julia T. Allen, daughter of Andrew and Louise (Summers) Allen. Of the four children by this union, three are living: Louise Virginia, Julia Belle and Sue Jett Fountain. Allen McNeil Fountain died July 2, 1907.

As a boy, young Fountain attended the Elberton public school, but places the Christian training given by his parents first, and as of "unspeakable value." In his earlier years, after securing a teacher's license, he taught at Elberton, Jefferson, Athens, Wintergrove, and joined the A. M. E. Conference at Marietta in 1891. He was one of those consecrated almost from birth to the ministry. He determined to spare no efforts to equip himself for his work. In 1892 he was graduated from Allen University. This was the beginning rather than the completion of his education. At various dates thereafter, while preaching, he took courses at Morris Brown University, receiving the degree of A. B.; Turner Theological Seminary, winning the S. T. B. degree; took the non-resident course of the Central University of Indianapolis, obtaining from it the Ph.D. degree; the Garrett Biblical Institute, Evanston, Ill., and the Chicago University and again certain additional work at Allen University. It will thus be seen how diligent

he has been in acquiring learning and how he has never lost the habit of constant study in the best schools, as well as being a close reader of theological and philosophical books. Personally, he has done some writing of the same character already, out of the richness of a versatile and well stocked mind.

His advancement in the combined lines of teaching and preaching has been little short of marvelous, having been principal of a number of important schools in different cities of the State while his pastoral record which can only be given in brief, includes the following: Pendergrass Mission two years, large Sunday School and community work; Bethel A. M. E. at Athens, increasing membership from thirty-five to 105 and reducing debt from \$1,000 to \$500; Grant Chapel, Washington, Ga., where he surpassed the first record by increasing membership in church and Sunday School, paid off all indebtedness but \$35.00, secured the gift of a lot and built the Second A. M. E. Church; Turner Chapel, of Marietta, was enhanced similarly, and in addition Dr. Fountain founded the first A. C. E. League in the State. He was then promoted to the presiding eldership of the Athens District which greatly prospered under his hand in all the pastorates; later important pastorates of his own include Allen Temple, St. Stephens, of Wilmington, N. C., Steward Chapel of Macon, where he organized and operated successfully the Old Folks Home, built a beautiful parsonage costing \$3,500, repaired the church and was the leading spirit in the community life of his people, receiving cordial co-operation from the white citizens.

With his devotion to ideals and his remarkable executive ability he was sought by Morris Brown University for its highest office and became President of that institution in 1911. This institution had won for itself a most enviable place in the history of the race, being identified with its most vital history of religious and educational development. To fill the office of president is more than creditable to any man who can do so and not lag behind the achievements of notable predecessors, but, as was confidently expected, Dr. Fountain was not only able to hold firmly together the work already

established, but to enrich every department of the university life, mentally, spiritually and financially. He has strengthened the faculty, increased the student body, erected the \$20,000 hall named in honor of Bishop Flipper, repaired the old Wyley Hall, installed a graded school and improved the campus. He founded a commercial department, equipped with high-grade typewriters and a domestic science department with 25 ovens, one of the best of such departments to be found in the city. The Fair Haven Hospital, costing \$5,000, is also part of Morris Brown University system, due to Dr. Fountain, who in rare degree has the power of making dreams come true in constructive results.

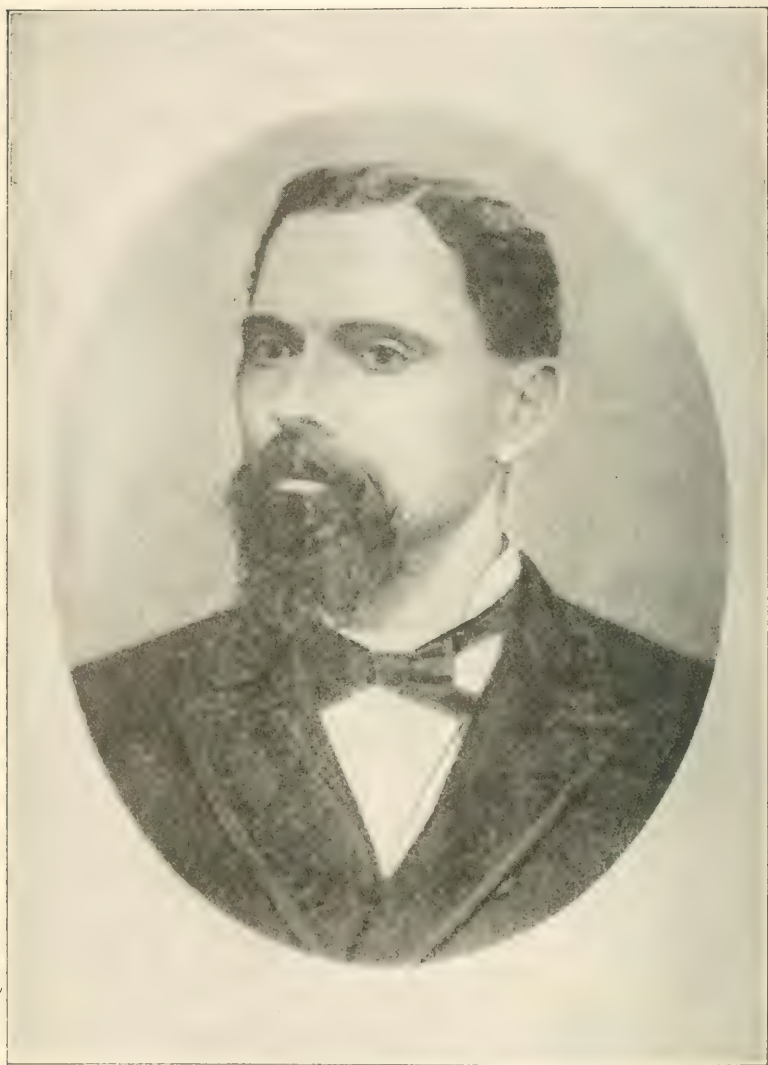
Dr. Fountain takes no active part in politics, but is a Republican, and among secret orders is identified with and held in high esteem by the Masons, Odd Fellows, Knights of Pythias and Supreme Circle.

In the accumulation of private property, Dr. Fountain has shown that incidental success which is part of ability to do things, having a comfortable competence. The same energy if selfishly used would have brought great riches, no doubt, and the same unselfishness, without practical business insight, might have left him in poverty, but he has the happy condition which seems to prove again that those who "seek first the Kingdom of Heaven" shall have "these other things added to them."

LUCIUS H. HOLSEY

FROM comfortable slavery to the hardship and penury of early freedom; from illiteracy and poverty to a Bishopric of a great church and to reap, at a ripened age, the full fruition of a noble life in universal love and honor and the commendation of his own conscience—such has been the course of Bishop Lucius H. Holsey, of Atlanta, preacher, ora-

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LUCIUS H. HOLSEY.

tor, philosopher and writer, editor and educator and today a poor man because he has given not only himself but his earnings to helping his race.

Bishop Holsey was born, the slave son of James Holsey, on a plantation near Columbus, in 1845. His mother, Louisa, was of pure African descent, a pious exemplary Christian. There he remained until the death of his father, when he became the property of a Mr. T. L. Wynn whom he served as body servant until 1857. This master in turn died and Lucius was allowed to select his master, choosing Col. Richard Malcolm Johnston, a professor in the University at Athens. The boy was then fifteen years old and was treated with great kindness but began to crave education, especially so that he might read the Bible for himself. Bishop Capers had labored faithfully in establishing missions for the slaves and young Holsey was converted at Athens in 1858. By selling old rags he managed to buy a Bible, Milton's *Paradise Lost*, a dictionary and two copies of Webster's *Blue-Back Speller*. An old colored man and the white children taught him the alphabet. He would, day by day, cut a leaf from one speller and learn how to spell, read, write and define the words, catching a word now and then and committing it to memory while he worked. The other speller was reserved for review at night.

He remained with his master until after the war. Being at one time apparently very sick, he was sent away from the house to "rough it" and in this enforced seclusion and idleness found extra time also for reading. He never fully recovered from this early lung trouble, and survived by having adopted, in ignorance, the outdoor treatment now scientifically approved.

During his servitude (1862) he was united in marriage to Miss Harriett A. Turner, the ceremony and festivities partaking of the kindness and lavishness often displayed by indulgent masters toward those of their household. The bride was only fifteen years old, but throughout all his later struggles put her shoulder to the wheel, working hard and uncomplainingly, suffering every privation that he might go on

with his great work. They had fourteen children, of whom six survive.

In 1868 he was licensed to preach and became the senior pastor on a circuit covering Hancock county. Both the weak voice, due to lung trouble, and a quiet, logical mind, handicapped him in becoming a popular orator. His hearers considered him a deep reasoner, but they much preferred noise. He practiced delivering his sermons first in the woods to strengthen his vocal organs, while he made his living by farming. He never wavered from common sense and taught what he believed were truths in a way best adapted to help the daily lives of his people, instead of saying merely what would please them at the moment. In 1869 Bishop Pierce called the colored preachers of Georgia belonging to the M. E. Church, South, to meet at Augusta. About sixty assembled in Trinity church, January 4th. It may well be imagined that these untrained, almost ignorant, "circuit riders" fresh from the "bushes" presented a motley appearance in their efforts to look their dignified best. Dr. Holsey recalls them with whimsical humor, which has no sting, for he laughs as much over his own description as of theirs. However, all attendants were made members of the Conference, a starting point for unity and intelligent organized effort. From this time on the development of Dr. Holsey and the growth of the C. M. E. Church, in America are so closely identified that the history of either must include much of the history of the other. His first pastorate was Hancock Circuit and his next was Andrew Chapel, Savannah. The property was in litigation and so unusable. The membership consisted of about fifteen souls. Through the courtesy of Trinity Church Sunday afternoon services could be held. After six months of this discouraging pastorate, he returned to his country home near Sparta, realizing keenly that he lacked equipment for his life work and then began the acute phases of the struggle to preach, fulfill the duties of a minister, support himself and family and by solitary study overcome the lack of early schooling. However, in an extraordinary Conference called in August, 1873, he was elected and consecrated Bishop and sent to the fields including Texas,

Arkansas, Alabama and Tennessee. The family moved to Augusta. The work was hardly organized and so poorly paid and uncertain in payment that he and his family underwent literal destitution. He and his good wife often cultivated the vegetable garden at night. They lived in a two room cabin. Neither his wife nor children had shoes, hardly any clothing, and barely enough food. Often on a cold night the Bishop would gather up coal ashes, wash them and drain out bits of fuel. Not physically robust, enduring all these trials for his faith's sake, he went ahead asking no personal help, but appealing to others to help themselves. Knowing the double and treble hardship imposed upon the unfortunate who strive for education and training while still having to earn their bread, his eloquent appeal to the Conference resulted in the establishment of the now justly famous Payne College at Augusta, which was organized in 1883 for the education of young ministers. Bishop Holsey made the first subscription to it, and has since been a self-appointed evangel of that institution, raising funds for its enlargement and equipment. In the face of antagonism he favored white teachers. It seemed to him that nothing could be more vital than the establishment of harmonious understanding regardless of color differences between the preachers of the same Church engaged alike in bringing the gospel to all people. He has ever felt that the right-thinking white man is the Negro's best friend and that the poorly trained ministers of his Church needed the help they could give.

His labors have been colossal. For twenty years he was Secretary of the College of Bishops, keeping the minutes of the meetings and attending to the voluminous correspondence, writing practically every message for the Bishops and doing more perhaps than any other one man to shape the polity and promote the growth of the Church. In 1881 he was selected to represent the Bishops at the Ecumenical Conference held in London, addressing that august body and preaching many sermons in that greatest city in the world. A striking inci-

dent was that of occupying the little box pulpit from which John Wesley, founder of Methodism, had preached. Bishop Holsey has attended many other important conferences and gatherings and is perhaps the most widely known representative of his Church. He has never sought to make money, nor to keep it, when money came incidentally with success. He sought first the Kingdom of God. Great has been his victory.

OSWELL AUGUSTUS COMBS

THE LIFE of a man who in the face of difficulties has wrought out a large measure of success is not only a personal triumph, but a real asset of the race. The life of Prof. Oswald Augustus Combs, of Atlanta, illustrates this. When conditions have been unfavorable, and the outlook for what he wanted to do discouraging, he has nevertheless worked away faithfully, and has in the end won out. He was born in Augusta on June 5, 1861, and is a son of John Combs, who was a slave, and a barber by trade. His mother's maiden name was Laura L. Benefield, who was freeborn.

Young Combs was first taught by his mother, and the family having moved to Atlanta in 1869, he was placed in the public schools, where he finished in 1875 with high honors, receiving a handsome sum of money as a prize for being the best penman in the school. Entering Atlanta University, he paid his tuition the first year with this money; he graduated at the head of his class in 1882. Although while in the public schools he showed marked aptitude as a penman, yet he aspired to even greater proficiency. Being debarred from the Business Colleges, he would imitate copies found in the stairways of these institutions, and thus persisted in his effort to make himself a skillful penman. How well he has succeeded may be judged from the fact that he was awarded three premiums and a silver medal at the Alabama State Fair, and was twice appointed teacher of penmanship in Peabody Normal Institute, all the other professors being white. In 1882 he was elected Principal of the Jackson Academy at Forsyth, Ga., and in

1883 he was made principal of the Athens City Schools. From 1890 to 1894 he was clerk in the War Department, Washington, and was for a number of years identified in one way or another with Morris Brown College. He has been a teacher in the Normal department, teacher of piano and vocal music, and for many years Professor of Greek and Latin. He is a well recognized coach of students from all five of the Negro Colleges around Atlanta in Greek and Latin during the summer months. He is perhaps, however, more widely known as a teacher of Music, and has constantly a large class in Atlanta, with classes also in several of the smaller villages near by. He is himself proficient on the piano, pipe organ, violin and cornet.

To say that Prof. Combs is brilliant does not quite cover the ground, because to brilliancy must be added his pluck and perseverance; and these things are best illustrated by the fact that he worked his way through College and was made a Tutor in Penmanship, Greek and Algebra before reaching his Sophomore year, and, notwithstanding the extra work thus involved, graduated as valedictorian of his class.

On February 20, 1900, he was married to Miss Alberta F. McAlpine, a daughter of Ivy and Julia McAlpine, of Talladega, Ala. They have one child, Oswell Augustus Combs, Jr.

Prof. Combs is a Republican in politics, and a member of the A. M. E. Church. He believes that the best interests of the State may be served by fostering harmony between the races, and by the practical application of the Golden Rule. He feels very grateful to friends at the North who assisted him in various ways in his efforts to get through College, and also grateful to teachers of the University who befriended him. His success and present status in life he attributes largely to them.

In December, 1913, Prof. Combs entered upon the duties of a new position to which he had been chosen—the chair of Greek and International Law in Allen University, Columbia, S. C. This comes in the nature of a distinct promotion, and with every prospect of enlarged usefulness in his new field.

WILLIAM BYRD

REV. WILLIAM BYRD, A. M., D. D., unlike most men of the Negro race born prior to the War between the States, was not only free himself, but had at least one freeborn generation back of him in both his father and his mother, Edmund and Eliza (Owens) Byrd, who were natives of North Carolina, though they removed to Ross county, Ohio, where our subject was born September 18, 1859. Edmund Byrd died when his son was only four years old. Eight years later his mother passed away, leaving him completely orphaned at twelve. Thus thrown upon his own resources at so early an age, it was with no little difficulty that he obtained his education, attending first the public schools of Ohio, and completing his course at Wilberforce University in the same State, from which he received the degree of B. D. In fact, he worked his way up step by step from his entrance on the public school course till his graduation. Here we have the key to his character and the secret of his future success; for he is not discouraged by difficulties nor easily turned aside from a purpose when formed. Living with his relatives during his days in the public school, he filled in every vacation with hard work, thus developing a robust body and that self-reliance which will not recognize defeat. At Wilberforce he did whatever offered to enable him to earn his tuition, and for the last three years of his course was in the home of Bishop Payne. Perhaps neither as preacher nor teacher has Dr. Byrd taught a more important lesson than that which he wrought out in his early life.

He was converted at the age of twenty-one, and immediately joined the A. M. E. Church. Feeling called to the work of the ministry, he entered the service of his church in Ohio in 1894, serving one year in Cleveland. He was then transferred to the South, and remained three years in Tennessee—one in Chattanooga and two at Knoxville. From Knoxville he was transferred to Georgia, and was for three years at the head of



O. J. Harris

the work at Jackson. From Jackson he went to Decatur, from which station in 1903 he was called to the position of Professor of Theology in Morris Brown University, Atlanta. The fact that he held that very responsible position continuously for ten years is some indication of the esteem in which he is held by his associates in religious and educational work.

Dr. Byrd has been a frequent contributor to the religious press, and is the representative of his church on the Allen Endeavor League Board. He represented Georgia on the Advisory Committee of the Laymen's Missionary Movement, and had charge of the Teacher Training work in the course at Morris Brown.

Dr. Byrd was married on October 10, 1900, to Priscilla B. Manning, daughter of Alfred and Eliza Manning, of New Haven, Conn. Three children have been born to them, of whom two are now living—Albert Payne and Beatrice Byrd.

Dr. Byrd is a Republican in politics. His preferred reading is along lines that best fit him for his professional work. In fact, he finds that field amply large for a man of even his abilities, and so finds little time for other things, and is not, as are perhaps a majority of the prominent members of the race, affiliated with a number of social clubs or secret orders.

BENJAMIN JEFFERSON DAVIS

A POWERFUL newspaper, one that is a vital factor in molding opinion, is a great institution. A potential order that throws about the poor the protective arm of insurance, to say nothing of its great benefits, is an institution. One who can manage either is something of an institution and when both are the almost simultaneous products of his own enterprise—literal brain children sprung from a higher order of intellectual and executive genius—he is an Institution, the word capitalized.

No sketch would be adequate to tell the detailed story of

the work of Benjamin Jefferson Davis, an obscure Negro boy born at Dawson, Terrell county, Ga., May 27, 1870; born into the new freedom of his race, but also born into the poverty and the haphazard conditions incident to the war, with the South devastated and not even the beginnings of present day opportunities either for white or black. His mother, Katherine Davis (still living 1916) belonged to the Rev. Jefferson Davis and is the daughter of Rev. Sam Davis. His father, Mike Haynes, took the master's name, Davis. To this couple had been born several children during slavery. Just before the war they were separated and the child, Benjamin Jefferson, was of peculiar interest to the parents, he having been born after their re-union in the altered status of their race. Educational facilities were of the crudest and most meager description, yet ultimately, when in 1887 he entered Atlanta University, he distinguished himself by faithfulness, efficiency and those qualities of affirmative determination which have made him one of the most prominent leaders of his time and people. When sufficiently advanced, he began teaching and for ten years while in college and for some time after taught in the public schools of Terrell, Sumter and Stewart counties. Under the McKinley administration he was appointed storekeeper and gauger in the district of Georgia and held that position for six years. He is a Republican in politics and on reaching his majority became active in political matters and has since been prominent in the counsels of his party. He was a delegate to the national convention from the Second Congressional District in 1908 and a delegate from the State at large in 1912 and again in 1916. Before leaving Dawson he was chairman of the Second Congressional District Committee.

Mr. Davis' real career began when in 1887 he became active in the work of the Odd Fellows. He demonstrated from the first an unusual grasp of affairs and attracted the attention of Grand Master W. L. Hughes of the Georgia jurisdiction, who in 1902 appointed him District Grand Secretary. The appointment carried with it little but the name. The treasury was empty, the order was in a state that might well be called

asleep or defunct with a total membership of not more than 10,000 many of whom were not in good standing. The ostensible salary of sixteen dollars a month was only payable through the efforts of the new secretary himself. An old trunk, containing a bit of stationery and the official seal, in a rented office, constituted the sole equipment of the order. In fourteen years the District Grand Lodge, No. 18 G. U. O. of O. F. of America, jurisdiction of Georgia, has grown from a membership of 10,000 to 60,000; and with no tangible assets to begin with owns property valued at \$500,000. This has been done on a cash basis and without mortgages. It evidences keen financial discernment, skillful organization and wise business management. The Odd Fellows' Block on Auburn Avenue, between Bell and Butler streets, Atlanta, is a monument to the business sagacity of B. J. Davis as well as a landmark in the progress of the Odd Fellows and of the race. In this way he has not only made a name for himself, but has given steady and lucrative employment to a small army of employees.

With the growth of the Order came the necessity of keeping in touch with the membership. Accordingly Mr. Davis established the Atlanta "Independent" which was made the official organ of the Georgia Odd Fellows. As an editor he has the respect of both races. Loyal to the welfare of his race, commanding both esteem and good-will, he never fails to point out the fact that, both individuals and the race must rise or fall according to their own merits and that those who deserve reward may safely count upon it, no matter if it seem long in coming. He writes freely and fearlessly about the great problems of his race.

That he has encountered criticism, opposition and even enmity is not strange. He is willing, however, to pay the price of success in these matters and holds that it is better for the dissatisfied and intolerant to try for results than to waste time in bickering and complaints. The "Independent" soon made a place for itself in the literature of the race and claims a circulation of 26,500, which makes it one of the most widely circulated Negro newspapers in America.

One of the most helpful influences in his life, and one which Mr. Davis acknowledges with gratitude, has been the sympathetic attitude of his white friends and neighbors. He remembers with especial appreciation the late Obe Stevens and the late Congressman Griggs, of his home town.

On August 7, 1898, Mr. Davis was married to Miss Jimmie W. Porter, a daughter of Mollie Porter, of Dawson, who is a graduate of Tuskegee and was a teacher before her marriage. They have two children, Benjamin Jefferson, Jr., and Johnnie Katherine Davis.

Mr. Davis is a member of the Friendship Baptist church, and his favorite reading is biography.

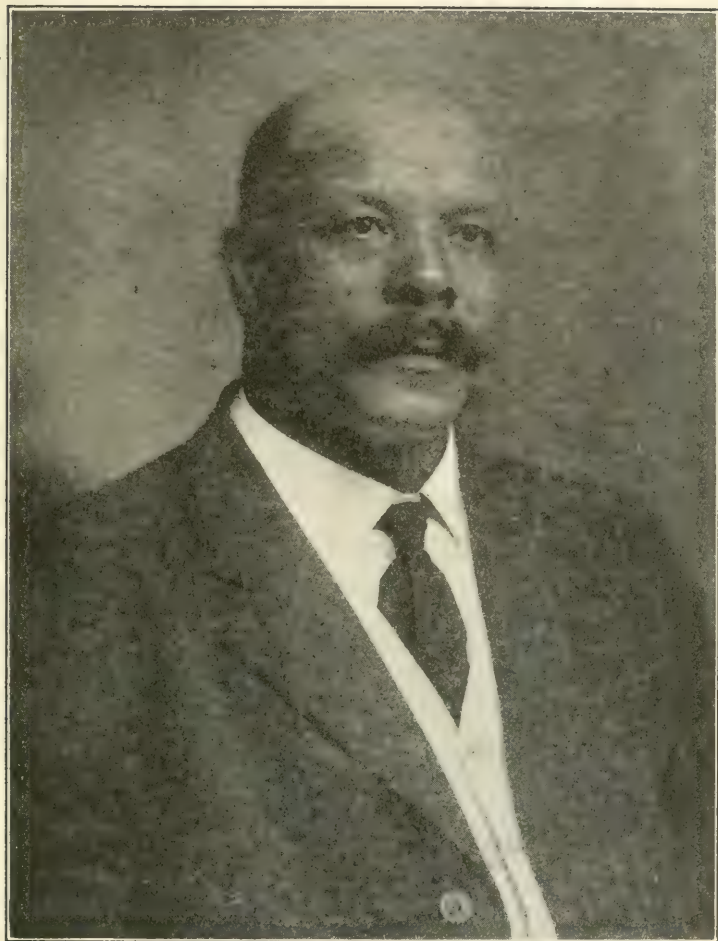
Still a young man, he stands as a leader who needs not be ashamed of his past accomplishments and whose future is full of promise.

PATRICK W. GREATHEART

REV. PATRICK WHEELER GREATHEART, D.D., at present Dean of the Theological Department of Morris Brown University, is a native of South Carolina, having been born at Allendale in that State, February 4, 1865. His father was Rev. John G. Greatheart, a minister of the Baptist Church, and his mother's maiden name was Mollie Mary Johnson. Back of his parents he knows little of his ancestry.

As a boy he attended the Beaufort county public schools of South Carolina, and having lost both parents at an early age, found it necessary to labor incessantly with his hands at whatever offered till he had sufficient education to obtain a teacher's license. He taught in Hampton and Beaufort counties, South Carolina, and in Oglethorpe and Fulton counties in Georgia. His increased earning capacity as a teacher made his way somewhat easier, but even so his college and seminary courses were not completed without difficulty.

At the age of thirteen he was converted and in 1885 felt



PATRICK WHEELER GREATHEART.

called to the work of the ministry. He took the literary course at Clark University and his theological course at Gammon Seminary, graduating May 11, 1892. Seven years later, in recognition of his attainments and his work in the church, the degree of Doctor of Divinity was conferred upon him by Wilberforce University.

In 1885 he joined the South Carolina Conference and his first pastorate was at Martin, in that State, for one year. The next two years were spent at Blountsville. At the close of three years' work in South Carolina he came to Georgia and entered Clark University. After his graduation from Gammon, he served in the following pastorates: Albany, Americus, Eatonton Station, and St. Paul's, at Macon—each for two years.

In 1900 he was promoted to the Presiding Eldership and assigned to the Eatonton District where he remained for two years. He presided over the Rome District two years and the Marietta District one year after which he went to the Blakely Station for two years. Then followed the Shellman Circuit for one year, the Brunswick District P. E. one year. For four years he remained at the St. James Tabernacle, Savannah, and in 1913 became P. E. of the Valdosta District. Such had been his record as a scholar, preacher and theologian that the same year he was elected Dean of the Theological Department of the Morris Brown University, a position he has since filled with credit to himself and satisfaction to the trustees and patrons of the institution.

Among other places of distinction he has held or still holds may be mentioned that of Life Trustee of the Morris Brown University and of Wilberforce University and President of the Central Normal and Industrial Institute. In 1916 the degree of A. M. was conferred on him by Morris Brown.

On December 22, 1892, he married Miss Irene Lay, a daughter of Benjamin and Leah Lay, of Walhalla, S. C. Of five children born to them, only two—Lillie May and Joseph F.—survive.

Looking back over his life, he recognizes the good influence on his life of his parents, home, school and associates, and

gives the Bible the first place among the books that have influenced and helped him. He is an energetic worker, a faithful preacher of the Gospel, and a workman who needeth not to be ashamed of his workmanship. He commends to his people abiding faith in God and an unfailing effort in the doing of what our hands find to do, and is himself an illustration of the success of the doctrine which he preaches.

Among the secret orders he is identified with the Odd Fellows and the Pythians, being Temple Commissioner of the latter.

It is hardly necessary to say that he is a constant reader of the best literature of all varieties.

Hundreds have been brought into the church through his work and thousands have been taught and influenced by his words and example to lead better lives.

CHARLES WESLEY HOLSEY

REV. CHARLES WESLEY HOLSEY, who is prominent in the work of the C. M. E. Church in Georgia is a son of the distinguished Bishop L. H. Holsey, whose sketch appears elsewhere in this volume. He was born at Augusta November 18, 1880.

Brought up in a religious atmosphere, it is not strange that he came into the church early and entered the ministry as a young man. His education was secured at Payne College from which he was graduated with the A. B. degree in 1902. As a boy he was taught to work and helped out with his own schooling by trucking and raising poultry for the market.

His first pastorate was the Hopewell Mission near Atlanta. He was successful from the beginning and has steadily risen in the work of his denomination. He was on the work at Conyers two years, Jackson two years, Newborn Circuit two years, and Sharon Circuit one year. A vacancy having occurred in the presiding eldership of the Athens District he was promoted

to that work to fill out the unexpired term and such was the record that he made that at the next Conference he was assigned to the Elberton District and brought that work up to a high state of efficiency.

Next after the Bible Elder Holsey's reading runs to history and current literature. In politics he is a Republican of the progressive type and has taken a rather active part in the work of his party. He is a member of the Masons, Pythians, Odd Fellows and other local lodges. He has been a delegate to the General Conference.

On January 9, 1902, he was married to Miss Hattie Dye, a daughter of Victoria Dye, of Elbert county. They have four children: Robert, Frances, Walter and Charles W. Holsey, Jr. Elder Holsey owns a comfortable home on the outskirts of Conyers where he farms on a small scale.

FRANK RANDALL BRIDGES

REV. FRANK RANDALL BRIDGES, pastor (1914) of the M. E. Station at LaGrange, is a native of Newnan, where he was born May 1, 1869. Few men of his denomination in Georgia have been more popular or more successful than Mr. Bridges. His work as an educator and as a minister has taken him to various parts of the State and has widened the circle of his influence and the number of his friends. Beginning as a poor boy on the farm his march upward has been steady through the years. When a boy living in Newnan he hauled all the wood used in the burning of the brick for the M. E. Church of that city.

His parents were Richard and Betsey (Hall) Bridges, both of whom were slaves. His maternal grandparents were William and Hannah Hall, who were brought from Richmond, Va., to Oglethorpe county in 1848.

At the age of twenty Frank Bridges was converted and joined the M. E. Church. Two years later he felt called to

the work of the ministry. With this new vision of life before him, he determined to secure an education, though he was twenty years of age before he went to any school. It was then necessary for him to make his own way. His preparatory training was secured at Newnan High School. He then went to Gammon Theological Seminary from which he was graduated in 1898. He acknowledges with gratitude the happy influences on his life of his contact with Prof. J. A. Fortson, of Clark University. When he had reached a point where he could teach school, he took up that work and at various times taught in Fayette, Gwinnett, Newton, Heard, Franklin, Elbert and Monroe counties. For more than twenty years, however, he has been engaged in ministerial work. His first pastorate was at Buford. Since that time he has served the following charges: Elberton, one year; East Atlanta, four years; Hogansville Station, two years; Covington, three years; Griffin, one year, and LaGrange, one year. In 1909 he was promoted to the District Superintendency and assigned to the Waycross District which he served for four years. He was then returned to LaGrange. In 1912 he was elected to the General Conference which sat at Minneapolis.

He is a Republican, an Odd Fellow and a Mason. Among the books found most helpful he mentions, "The Twentieth Century Negro," and "Our Brother in Black."

On January 6, 1902, he was married to Miss Priscilla Brown, a daughter of Owen and Mary Brown, of Covington, Ga. Mr. Bridges has been a hard worker and has set his people a good example in that he has purchased a comfortable home. Besides this he owns property in Waycross, Forsyth and LaGrange. He is a Trustee of Haven Academy at Waynesboro, Ga. He has done a great deal of evangelistic work assisting his brethren. His solution of the Race Problem as it relates to the Negro is simple. He says, "Respect him, educate him, convert him. Do these things and the State is safe."

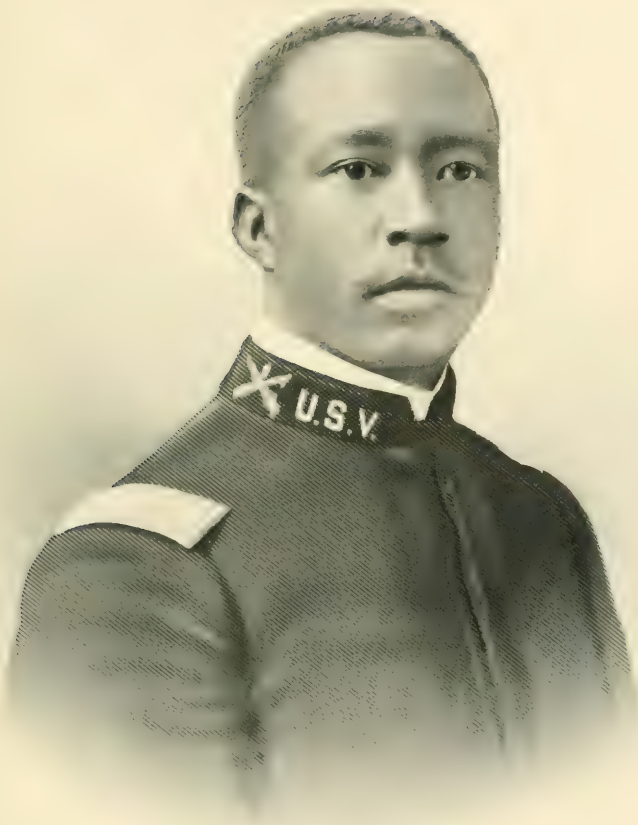
GRAFTON ST. CLAIR NORMAN

GRAFTON ST. CLAIR NORMAN is a business man of rather wide experience. He was born at Hamilton, Ohio, December 27, 1874, and is a son of William H. and Susan (Richardson) Norman. His father was a barber, and as a minister of the A. M. E. Church was a prominent figure in his denomination.

Young Norman laid the foundation of his education in the public schools of Hamilton, Ohio. In 1891, during the Spring term of his third year high school course, he entered the Colorado Agricultural College, at Fort Collins, Colo., from which he was graduated with the degree of B. S. in 1896. He remained at the same institution another year, taking special work in the commercial department, where he was appointed assistant teacher. He enjoys the distinction of being the first Negro graduate from this college. He was popular as a student with both the student body and the faculty. In 1894, in his junior year, he was the sole representative of his class in an oratorical contest in which every class in the college was represented. In that contest he won a gold medal. The following year he represented his college in the State Y. M. C. A. meeting, held in Canon City. In his graduating year, 1896, he was further honored by the student body by being selected college orator at the celebration of Washington's birthday.

In 1896, when Miss Grace Espy Patton was candidate for Superintendent of Public Instruction for Colorado, Mr. Norman, as her personal representative, made numerous speeches in the campaign. She was elected, leading the ticket. He was the first man of his race to publicly represent a woman candidate for office.

On the outbreak of the war with Spain, Mr. Norman enlisted as a private in the Eighth U. V. I., and rose rapidly through the various grades of the service from private to Corporal, Sergeant, First Sergeant and Second Lieutenant. After the close of the war he returned to Hamilton, where he



G. S. Norman



was given a position on the City Civil Engineering Corps for special work. After having completed this special work, he assisted in the work of the 1900 census, having been appointed by the government as one of the two Negro Census Enumerators of the Third Congressional District of Ohio. It is to his credit and to that of his race, that the reports he turned in were said to have been the best prepared of any from that district. In September, 1900, Mr. Norman began his work as a teacher, having been selected as instructor in Mathematics and Natural Science in the Bluegrass Normal and Industrial College, Keene, Ky. He remained in this position for two years, and in 1902 was called to the A. & M. College, Normal, Ala., where he was made Commandant and instructor in the Normal and Industrial departments. Two years later, in 1904, he entered the insurance field. Beginning as an agent with the Union Central Relief Association, of Birmingham, Ala., he soon demonstrated his worth, and in three weeks from his appointment as agent was made district manager and stationed at Florence, Ala. In this capacity, too, he made a success, and upon the death of W. M. Hicks, the former State Inspector, he was promoted to that position. In January, 1912, he came to Atlanta and served as city inspector for The Union Mutual Association in Atlanta until the end of July, 1913, when he was elected by the board of directors of The Union Mutual as Secretary-Manager of that important organization.

Mr. Norman was married to Miss Maria Annette Rapier on December 26, 1906. She was a daughter of Thomas and Annie Rapier, and a niece of Joseph Rapier, ex-Congressman from Alabama.

In politics Mr. Norman is identified with the Republican party, and among the fraternal orders is a member of the Masons, Odd Fellows and Pythians. He is a member of the A. M. E. Church. He believes in "punctuality, obedience to authority and enthusiasm in business."

PHILIP DOWELL JOHNSON

PHILLIP DOWELL JOHNSON, of Covington, one of the successful colored men of Newton county, was born near Covington April 4, 1864. Both parents were slaves. They were Thomas and Elizabeth (Hardwick) Johnson. His maternal grandfather was Phillip Hardwick.

As a boy young Johnson attended the Newton county public schools and later entered Clark University for the college preparatory course and spent seven years at that institution. It was necessary for him to make his own way in school, which he was able to do largely by working in the blacksmith shop. After reaching the point where he could secure a teacher's license, he taught school and from that time forward found the way easier. Beginning in Troup county, he taught school for twenty-one years. He taught some of the leading public schools in Newton and Walton counties. His last work as a teacher was as Principal of the Monticello High School. He was Government Farm Demonstrator for Newton county for several years. About half his time was devoted to this work, the rest to his farm.

Mr. Johnson is a member of the M. E. Church in the work of which he has been prominent as steward, trustee and Superintendent of the Sunday School. Recently his principal reading has been along the line of agricultural books and papers.

In November, 1893, Mr. Johnson was married to Miss Louise Callahan, a daughter of Thomas and Evelyne Callahan, of Walton county. Of the eight children born to them, three are living. They are Mason Phillip, Flora Louise and Johnnie Johnson.

JERE FRANKLIN HUGHES

REV. JERE FRANKLIN HUGHES, B. D., Ph.D., born in Girard, Alabama, while his mother was on a visit to that State, really belongs to Georgia, as his people lived at Columbus before and after his birth. He was born on Christmas day, 1872. His father was Thomas Hughes, and his mother Martha Hughes. Both were slaves before Emancipation. Young Hughes was early deprived of the guidance and leadership of his father, and was by his mother apprenticed to the carpenter trade when only seven years of age. This was after the family had moved to Selma, Ala. While it may have seemed oppressive to the boy to put in the long days at hard work, yet it gave him a strong body and the expert knowledge as a builder which he was able to turn to good advantage in securing an education, and later in successfully carrying out his own business plans. So he looks back on these early years of struggle without regret, as the very training which he received enabled him to work out a larger measure of success in after life than would otherwise have been possible. He also counts as a fortunate influence in his life his association with a very practical thorough-going business man in the person of Alph Wilson, a fellow-carpenter and contractor much older than himself, but always ready to advise and help.

Dr. Hughes laid the foundation of his elementary education at Selma University, Selma, Ala., and in 1895 entered Gammon Theological Seminary for a course of three years. Taking up other work, however, in the meantime, he did not finish the course at Gammon, but later entered the Baptist College and finished the course with the degree of B. D. in 1901. He was converted at the early age of eight years, and immediately felt the call to the ministry. He is another striking example so graphically illustrated among the real leaders of his people of the advantage of making an early choice of his life work.

While in school he was frequently in demand as a local or temporary preacher; but his first real pastoral work was at



JERE FRANKLIN HUGHES.

Marietta, Ga. After resigning that, he was called to the Second Church at Macon, and later to the First Baptist Church, of Laurens, S. C., where he remained some two or three years. It was while engaged in this work that he received and declined a call to Chicago, and accepted work with the Home Mission Board of New York, which took him to California, with headquarters at Los Angeles. After about two years in this service, he returned to Atlanta and accepted a call to the First Baptist Church of Asheville, N. C. While successful in all his fields, his work in Asheville, perhaps, reached the high-water mark, as fully seven hundred members were added to the church during his pastorate. A troublesome old debt was paid off, the church repaired, and all the organized departments of the church work put on a better footing.

Almost from the very beginning of his ministry, Dr. Hughes has been much in demand as an evangelist, and has preached and conducted meetings in almost every part of Georgia, and in numerous other States as well.

This is a mere outline of his work as a minister, and while it seems enough to have kept one man busy, it is by no means the measure of his activities; for he has made a favorable record as a business man, and has accumulated considerable property. This, it must be remembered, has been done without neglecting his ministerial work. When he was through college he had only ninety dollars. By careful trading, hard work, the improvement of his opportunities and careful attention to his affairs, he gradually added to this; and here he brought into play his knowledge as a builder, improving the real estate which he bought, and which in turn he rented and made to assist in the purchase of other real estate. At one time he engaged in the sale of patent medicines; and finding that his employer was not inclined to give him a square deal, launched a medicine business of his own, which, with the co-operation of his good wife, was made to bring handsome returns. This was pushed steadily for a while, and finally disposed of for more real estate. With the enhancement of values and the turning over of profits of this sort, he has been able gradually to increase his holdings, and now lives in a

residence at the corner of Chestnut and Parsons streets, a stone structure which is one of the very best residences in Atlanta occupied by a colored man.

He believes in hard work, attention to business, rugged honesty and plain dealing. He does not affiliate—in fact, is opposed to the secret orders, on account of the many abuses which have crept into them. His principal reading has been along the line of theology. Though not active as a politician, he votes with the Republican party.

On December 22, 1908, he was married to Miss Lillie Crittenden, a daughter of Horace Crittenden, of Marietta, Ga., who was educated at Spelman Seminary. They have six children: Lucile Thelma, J. F. Jr., Willie Travis, Marjorie, Robert and Thomas.

He is a fine example of the self-made man who need not be ashamed of the job.

MATTHEW MONROE ALSTON

REV. MATTHEW MONROE ALSTON, D. D., of the M. E. Church, is a product of the "days before the war."

Both his parents, Nelson Alston and Winnie Winston, were slaves. Matthew was himself born in slavery on April 10, 1853. The family then lived near Franklinton, N. C. His mother was a Christian woman and the father came into the church when an old man.

Young Alston was twelve years of age at the close of the war and, of course, had had no schooling up to that time. During the hard years following the war, his time was fully occupied making a living, so at twenty-one he could not write his name. As a grown young man he began in the primary department. He refused to be discouraged, however, and by the hardest sort of work and the most rigid economy managed to get ahead. In order that he might pursue his studies, he worked at Winston-Salem in a tobacco factory at seventy-five

cents a day and lived on sixty cents a week. He slept in a closet and on Saturday evenings would gather barrel hoops. When he entered Bennett College at Greensboro, his progress was rapid. After reaching a point where he could teach he found the way easier.

His record in the ministry has been one of remarkable activity. He began in North Carolina, but in 1880 was transferred to Georgia where he has held some of the most important appointments of his denomination in and around Atlanta. For a number of years he was Presiding Elder. Through his evangelistic efforts hundreds of members have been brought into the church. Many houses of worship have been repaired and cleared of debt under his administration. His reading has been confined largely to the Bible and to theological works. In recognition of his work and accomplishments Morris Brown College conferred on him the degree of D. D.

In politics he is a Republican and among the secret orders holds membership in the Masons, Pythians and Odd Fellows as well as some of the smaller organizations. He is a familiar figure in the regular conferences of his church and has twice been a delegate to the General Conference.

On December 12, 1882, Dr. Alston was married to Miss Mary V. Wood, a daughter of Joseph, and Eliza Wood, of Atlanta. Of the six children born to them the following are living: Eula, Matthew M. Jr., Madison, James M. and Joseph Nelson Alston. Dr. Alston owns property in Atlanta and at Jonesboro. He is a member of several of the important trustee boards of his conference.



CHARLES ALEXANDER BULLARD.

CHARLES A. BULLARD

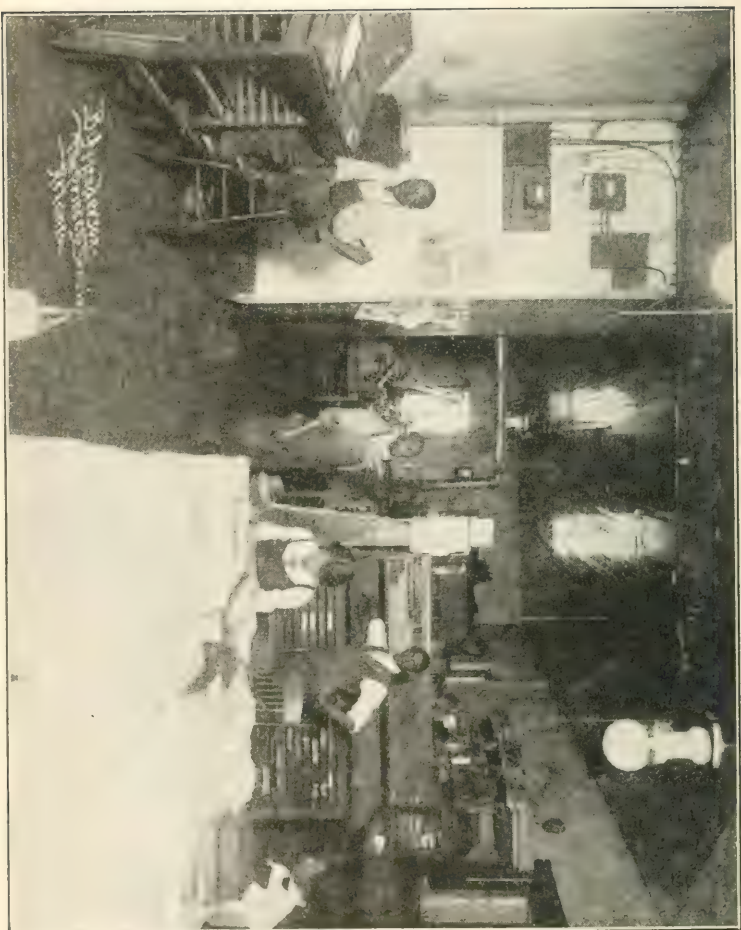
AMONG the successful young business men of the race in the State must be mentioned Charles Alexander Bullard, the head of the Union Publishing Co., of Atlanta. Mr. Bullard is a native of the sister State of Alabama, having been born at Selma, May 30, 1880. His father was Shelton Bullard and his mother before her marriage was Eliza Winston.

Young Bullard attended the public schools of Selma, working between terms at whatever offered about town. He was industrious and enterprising and decided to go to Tuskegee. The way was not easy. Conditions at home made it necessary for him to look out for his own support which he did for four years that he was at Tuskegee. He learned the printing trade at Tuskegee and left \$75.00 in the treasury as a donation to the school when he left.

His work as a printer has taken him to a number of the States which has given him the opportunity for wide observation. He began his career at Clarksdale, Miss., in 1899. After leaving Clarksdale, he took charge of the A. M. E. Zion Publishing House in Charlotte, N. C., where he remained for three years. In 1903, he came from Charlotte to Atlanta and worked one term in the printing department of Atlanta University. After that he founded the Union Publishing Co. The fact that he has been able to make this concern go during the years of depression in the printing business is evidence of his ability as a business man as well as his skill as a printer. He is one of those men of the race who has had the courage to get out of the beaten paths and has succeeded by doing so.

On August 5, 1909, Mr. Bullard was married to Miss Babel Hurt, a daughter of Sallie Hurt. In politics, he is a Republican and is a member of the Congregational Church. Among the secret orders, he affiliates with the Masons, the Odd Fellows and the Elks.

Mr. Bullard owns property in Atlanta and believes that the



INTERIOR VIEW UNION PUBLISHING CO.

best interests of the race are to be promoted by the accumulation of property and by an intelligent participation in politics, at least to the extent of registering and voting.

LUTHER H. AUGUSTUS BELL

LUTHER HENRY AUGUSTUS BELL, of Elberton, was born in Elbert county on March 22, 1856. His father was a prominent young white man of the county. His mother's name was Phoebe. His mother's father had been brought from Virginia to Georgia.

Mr. Bell was nine years old at the close of the war. Soon after schools of a sort were established all over the South for the Negro. The first school attended by Mr. Bell was in an old gin house. Later he went to school for eight weeks in a pen made of rails in a pine thicket and covered with brush. He was brought up on the farm and taught to do all sorts of farm work. He remembers with gratitude the influence of his Christian mother.

On January 27, 1881, he was married to Miss Mary Jane Thompson. They have seven children, all of whom have been given educational opportunities which their parents lacked. The oldest son, Prof. W. A. Bell, is identified with Payne College, Augusta. The oldest daughter, Mamie Viola, runs an industrial school at Holly Springs, Miss. The others are, Frances Henrietta (Mrs. Jones), Luther Henry, Lillian Lucile, Clifford Holsey and Leonard Thurman.

Mr. Bell has devoted himself largely to farming and to handling of real estate and has accumulated good property in and near Elberton.

He is a Republican in politics and is Chairman of the Eighth District Executive Committee. He frequently represents his party in the State and National Conventions. He is a member of the C. M. E. Church in which he is a steward and a trustee. He is also a trustee of Payne College, a trustee of Holsey In-

dustrial Institute and President of the Northeast Georgia Land Co. He takes an active part in everything looking toward the betterment of his race educationally or industrially. He has at different times been a lay delegate to the General Conference of his church. Among the secret orders, he is identified with the Pythians, Masons and Odd Fellows.

His principal reading has been the Bible and agricultural literature.

GERMAN R. PINKSTON

REV. GERMAN R. PINKSTON, B. Th., of Sparta, is a native of Hancock county, where he was born May 8, 1875. His parents were Peter and Lula (Brinkley) Pinkston, who were both slaves before Emancipation.

Young Pinkston's early years were spent on the farm but he attended public school such short terms as were available forty years ago. At the age of twenty he moved to Augusta. The following year he was converted and joined the Baptist Church, under the ministry of that godly man, the late Dr. W. G. Johnson. Feeling called to the work of the ministry, he was licensed by his home church. Then came the real need for better preparation for his life work. He entered upon his studies at Walker Baptist Institute, where his progress was steady.

In 1900 he was ordained to the full work of the ministry, and accepted a call to the Piney Grove Baptist Church at Gibson, which he served until called to the Galilee Church near Sparta, which took him back to his native county. Later he accepted the call of the Antioch Church near Crawfordville. He was successful from the beginning and soon found his time so fully occupied that he gave up his text-books for the active work of the pastorate. With his growth in years and experience broader fields opened up to him. He is now pastoring Hickory



GERMAN R. PINKSTON.

Grove Church, at Culverton, Macedonia, at Sparta, St. Paul, at Louisville and Mt. Pleasant, at Thomson.

Even after assuming the duties of his broadening ministerial work, Rev. Pinkston did not abandon his studies, but took a course in both the normal and divinity departments of the Atlanta Baptist College. So he has been equipped for a fruitful pastorate. Hundreds of members have been brought into the church under his ministry and several houses of worship have been built or repaired. He stands high in the denomination and is a member of the Executive Board of the State Convention, Walker Baptist Institute and Home Mission Board. Among the secret orders he is identified with the Pythians. He is an ardent advocate of Christian education, and is recognized as one of the strong men of the denomination. He owns a comfortable home at Sparta where he is held in high esteem by both his white and colored neighbors.

In 1904 Rev. Pinkston was married to Miss Malvina E. Dixon, of Culverton. She was educated at Spelman and enters heartily into the work of her husband.

JOHN P. WATKINS

DR. JOHN P. WATKINS, a practicing physician of Elberton, is a native of South Carolina, having been born in Anderson county on October 26, 1878. His parents were Harrison Watkins and Mary (Palmer) Watkins. His father was a Baptist preacher, who attended Benedict College after Emancipation.

Young Watkins attended the public schools of Greenville, and took the college preparatory course at Benedict College.

Having decided to enter the medical profession he attended Meharry College for his medical course and was graduated with the M. D. degree in 1909. During his vacations he taught school or worked in the Pullman service. The latter gave him an opportunity to see a great deal of the country and was a

valuable contribution to his general education. While in college he was active in student athletics, especially football and baseball.

On the completion of his medical course he located at Elberton, Ga., where he has steadily built up a good general practice.

In politics, Dr. Watkins is a Republican and has been rather active in the party organization. He is a member of the Baptist Church and is connected with the Pythians. He stands well locally and has already begun the accumulation of some property.

JAMES WALKER

JAMES WALKER, better known as "Jim" Walker, of Henry county, belongs to a small but growing class of intelligent, industrious, home-owning Negroes. Jim was born during the war, on August 14, 1863. His father, also named Jim was an old-time slave, who lived to the ripe old age of eighty-five years. During his declining years, he was tenderly provided for by the son, and put away in good style after his death. Jim's mother was Sallie Walker. Back of this, he knows nothing of his ancestors except that his mother's father was Jack Ellis. He was married to Hettie Crockett on November 20, 1887. She is the daughter of Anderson and Sarah Anne Crockett, of Henry county. They have seven children: Hugh, Lela, James, Shirley, Otis, Pearl and Minnie Walker.

As a boy, Jim Walker attended the public schools of Henry county and had the advantage of being brought up in a Christian home. He is a member of the Spring Hill Baptist Church, near his home, of which he is also a deacon. His favorite book is the Bible. He has spent his life farming and from a small beginning has built up a nice place with a comfortable, well-



JAMES WALKER AND FAMILY.

furnished home. He makes on his place from fifty to seventy-five bales of cotton a year and other stuff in proportion.

He believes that, more than anything else, his people need the right sort of education and religion. He has given his children the educational advantages which he lacked as a boy.

LOUIS THOMPSON

IN 1865 the War between the States closed and the slaves were freed. The white folks were left poor but still had the land. The Negro had nothing but his freedom and in many cases did not know how to use that. It was into such conditions that Louis W. Thompson, of Monroe, was born, near where he now lives, on November 15, 1865. His parents, Judge and Sallie Thompson, had both been slaves before Emancipation. Judge Thompson's father, Patrick Thompson, was an energetic, industrious man and worked out his own freedom.

Notwithstanding the hard conditions which prevailed just after the war, the Thompson family went to work with a will and were always recognized as hard working, fair dealing folks by both their white and colored neighbors. One of the sons studied medicine, another entered the ministry, while still others, like Louis, followed the example of their father, and devoted themselves to the farm.

As a boy Louis attended the public schools of Monroe but did not go to college. He grew up on the farm and was trained from boyhood to hard work. He was trustworthy and all his life has enjoyed the confidence and co-operation of the best white people of Walton county.

When he was converted he joined the Bethany Baptist Church and has been an active layman in the work of his denomination. He is a deacon in his church and was at one time Superintendent of the Sunday School. In politics he is a Re-



LOUIS THOMPSON AND FAMILY.

publican and is Chairman of the Mountain District Committee. Among the secret orders, he is identified with the Masons, Odd Fellows, the Georgia Benevolent Society and the Mosaic Templars, being an organizer in the latter.

In 1896 he was married to Miss Caledonia Hillyer, who bore him seven children. They are, Marcus, Ovella, Viola, Henry, Louie, Annie, Idonia and James. In 1911, Mrs. Thompson passed away leaving the husband and seven children to mourn her loss.

Later he was married to Miss Sallie Peters, of Walton county. They have one child, a son, Jimmie Thompson. His second wife had three children before her marriage to Mr. Thompson. They are Isie Lee, Henry and Beatrice Peters.

Mr. Thompson has for several terms held special appointments under the Georgia Legislature and has been a trusted and capable foreman. He has frequently accompanied committees and delegations to the different State Institutions and in this way attended the Inauguration of President Roosevelt.

Louis Thompson had been taught by his father the value of owning land and a home. So when he was married and began to work for himself, he began buying land and has increased his holdings till he now has three hundred acres. Land which a few years ago he bought for seven dollars an acre is now worth fifty. He makes as high as eighty bales of cotton a year and in 1915 won first prize at the Walton County Fair on both corn and cotton.

He believes in the education of the children, in moral training and the building up of a better citizenship. It is not strange that such a man should have many cordial helpful friends among both races by whom he is trusted and respected.

JAMES FLOYD TOWNS

PROF. JAMES FLOYD TOWNS, a prosperous farmer and a successful teacher of Paulding county, is a native of Marietta, Ga., where he was born August 16, 1870. His father, Charles Towns, was a farmer. His mother was Maria Ford. His maternal grandparents were Fred and Annie Ford. Through them he inherits a strain of both Indian and white blood, so that he combines in his own person the blood of three races. He was brought up on the farm.

As a boy he attended the public schools of Cobb county and when grown to the age of young manhood entered the Dallas High School. This enabled him to secure a teacher's license and made it possible for him to enter Atlanta Baptist College in the Fall of 1893 where he took up the Academic Course. He was graduated in 1897. These were busy years for the young man bent on getting an education. From May to July he would work on the farm, then teach till September. Returning to the farm for cotton picking, he would not get off to college till October. Here he would be busy with his studies till Spring again.

He began teaching in Paulding county in 1893. He was soon in demand in adjacent counties and taught in Cobb, Morgan and Haralson counties. Recently his teaching has been near his home and he is regarded as one of the leading teachers of the county.

In his reading he places the Bible first and after that historical and biographical works. In politics he is a Republican and is a member of the Baptist church, being a deacon and a teacher in the Sunday School. He has been active in the work of the Y. M. C. A. and is President of the District B. Y. P. U. He is in demand as a speaker and as an organizer. Among the secret orders he is identified with the Masons.

He has been farming for himself for fifteen years and by hard work and careful economy has been able to accumulate considerable property. He lives in a comfortable home on

his own land worth altogether at least three thousand dollars.

On December 1, 1901, he was married to Miss Doshia Cooper, a daughter of Fred and Aletha Cooper, of Paulding county. They have no children but are rearing a couple of orphan boys.

JACOB B. MADDUX

REV. JACOB B. MADDUX, a successful minister of the M. E. connection in Georgia, and a prosperous farmer and useful citizen of Pike county, resides near Milner. He was born in the same county during the war. Owing to the absence of records, the exact date of his birth cannot be ascertained, but he was told that it was during the holidays of 1862. His father, Philip Maddux, was a Methodist preacher and died in 1888. His grandfather was brought from Glenville, Alabama, to Georgia. His mother's maiden name was Sarah Curtis. Her people were brought from Virginia to Georgia.

As a boy, young Maddux attended the public school at Barnesville. He aspired to a college education, and found it necessary to earn the money with which to pay his way for two terms at Clark University, but did not complete the course. The fact that he has worked out so large a measure of success with his limited education shows him to be a man of great native ability. When able to secure a teacher's license, he took up the work of teaching in his native county for six years.

In February, 1884, he was converted and joined the M. E. Church. Ten years later he entered the ministry and joined the Conference at Waycross under Bishop Moore. His first pastorate was the Concord Circuit. He has since served the Yatesville Circuit, four years; the Yatesville and Concord Circuit combined, two years and the Harris Circuit. He is a capable, sympathetic pastor and a good preacher.

In politics, he is a Republican and for twenty years was Chairman of the Pike County Committee, frequently representing his county in the conventions. He is a Mason and a member of some local orders. Rev. Maddux, considering his many interests, is an extensive reader. Next after the Bible, he would perhaps place history and the religious periodicals.

In his domestic relations, he has been called to go through the deep waters. On December 29, 1887, he was married to Miss Ursula E. Cauthen, of Pike county. Of the children born to this union, three are living; these are Esther S., Corinna C., and Ocee Lee Maddux. The first Mrs. Maddux departed this life June 11, 1896. In November, 1897, Elder Maddux married Miss Annie Mallory, of Spalding county. There were no children by this union. His third marriage was to Miss Lena Watley in 1907. She bore him one son, Charlie Wilbert and on March 5, 1914, left the father and son to mourn her loss, as she was laid to rest.

Mr. Maddux has been a successful business man. He is the wealthiest colored man in his county. On his home place is a comfortable, well-built residence with a farm of 150 acres attached. This is near Milner. In addition to this he owns considerable renting property in Barnesville and Milner. The habits of industry and economy he learned as a boy have enabled him to forge ahead and make for himself a place among the business as well as religious leaders of his race in middle Georgia.

ALFRED SAMUEL STALEY

REV. ALFRED SAMUEL STALEY, A. M., D. D., of Americus, has made for himself an enviable place in the educational and religious life of his people. He is a native of Houston county, where he was born just after the outbreak of the war, on June 12, 1861. His mother was Isabella Riley, a slave who had been brought from Virginia to Geor-

gia when she was ten years of age. Dr. Staley's father was his master.

Young Staley grew up in Houston county and after the war went to the public school in Perry. He was converted and joined the Baptist Church at an early age and soon felt called to the work of the ministry. He was ordained by the Bethesda Baptist Church in 1886. Prior to that time he had entered Atlanta Baptist College and finished the course with the A. M. degree in 1883. Later, in recognition of his work and his scholarship, the D. D. degree was conferred on him by Central City College.

Since entering upon the active work of the pastorate, Dr. Staley has had a fruitful ministry and has made for himself a prominent place in his denomination. His work has been characterized by long pastorates as he is a man who wears well. Early in his ministry he moved to Americus where he owns valuable property. Among his longer pastorates may be mentioned Spring Hill, Shady Grove and Eureka (Albany). He has also had successful pastorates in Webster and Oglethorpe counties. He has been secretary of the Baptist State Convention for a number of years. At the same time he was secretary of the Southwestern Association, and was later made moderator of that body. Except for about four years spent in evangelistic work, he has taught for twenty-five years and has had the privilege of training hundreds of boys and girls whom he has seen grow up to lives of usefulness. He has for a long time been at the head of the Americus public school.

In politics, Dr. Staley is a Republican. Among the secret orders, he affiliates with the Masons, Odd Fellows and Pythians. He is a trustee of the Masonic Orphanage at Americus.

On September 7, 1885, Dr. Staley was married to Miss Jones, of Sumter. They have three children: Alfred Samuel, Jr., F. Marcellus and Blanche Staley.

Dr. Staley's favorite reading consists of history and poetry. He believes that more of his race should learn the trades.

JOSEPH JAMES CREAGH

THE story of Rev. Joseph James Creagh, A. B., S. T. B., A. M., D. D. S., the popular colored dentist of Waycross, is an interesting one. He is a capable business man, a good preacher and a successful dentist.

Dr. Creagh is a native of St. Croix, Danish W. I., where he was born July 2, 1874. His parents were Edwin Oscar and Margaret (Anderson) Creagh. In his native island where education is compulsory, he attended the government schools as a boy. When nineteen years of age he came to the States landing October 10, 1893. Later he matriculated at Lincoln University from which he was graduated with the A. B. degree in 1901. His vacations were spent in the service of the Northern Steamboat lines. Such was the character of this service that he ran on the same line or company for eight consecutive seasons and always had the satisfaction of knowing that his place was open when he wished to return.

He is a member of the Presbyterian church and feeling called to the work of the ministry took up the theological course at Lincoln after completing the classical course. In three years he won his S. T. B. degree. After his graduation he did mission work at Norfolk, Va., and church work at Baltimore, Md., and came to Georgia as pastor of the Presbyterian church at Albany. In January, 1905, he took up the work in Americus where he preached till October, 1906. He has not been in the active work of the pastorate since locating in Waycross.

In the fall of 1906 he entered Meharry for his dental course, graduating with the D. D. S. degree four years later. While in college he played football and organized a cricket club at Lincoln. After completing his course at Meharry he practiced for a short time at Madison, Ga., but in January, 1912, removed to Waycross, where he has steadily built up a good practice.

Dr. Creagh is an orderly, systematic man of unusual intelli-



JOSEPH JAMES CREAGH.

gence, whose work along all lines is a credit to his character and ability. His favorite reading is history and biography. He is a hard working, conservative business man and in addition to a comfortable home is accumulating other valuable real estate in both the residence and business sections of the city. He is president of the local Y. M. C. A. and among the secret orders is identified with the Masons and the Pythians and is Vice-President of the Laborers' Penny Saving & Loan Co. He has a well equipped dental laboratory, operating and reception rooms and a growing library. He considers Christian education as perhaps the greatest need of the race today.

On June 25, 1913, Dr. Creagh was married to Miss Katie L. Adams, a daughter of William and Elizabeth Adams, of Quitman, Ga. Mrs. Creagh is a graduate of Talladega College and was a teacher before her marriage. They have two children, Willie Elizabeth and Joseph James Creagh, Jr.

HENRY McNEAL TURNER

THE late Bishop Henry McNeal Turner, of the African M. E. Church, was born near Newberry Court House South Carolina, February 1, 1834. He was the son of Hardy Turner and Sarah (Greer) Turner. He grew up to considerable boyhood on the cotton fields of South Carolina, and learned to read and write by his own perseverance. He was connected with one of the best families on his mother's side, of what was then commonly called "Free Negroes." When he was fifteen years old he was employed in a law office as a servant at Abbeville Court House, and the young lawyers in the office often assisted him with his studies, because of his activity and readiness to carry love letters around to the young ladies. He learned to read accurately and studied under them, Arithmetic, History, the Bible, Geography, Astronomy, and afterward was employed in a medical university in Baltimore and studied Anatomy, Physiology, and Hygiene. He

joined the M. E. Church, South, in 1848, he was licensed to preach in 1853, and traveled and preached among the colored people, many whites in South Carolina, Georgia, Alabama, Louisiana and other Southern States. He transferred his membership to the A. M. E. Church in 1858, and shortly after joined the Missouri Annual Conference, and became an itinerant minister.

He was transferred to the Baltimore Annual Conference by Bishop D. A. Payne, D.D., and remained in Baltimore four years. While there he studied Latin, Greek, Hebrew, German and Divinity at Trinity College, and took lessons in oratory from Bishop Cummings of the Protestant Episcopal Church. The degree of LL.D. was given him by Pennsylvania University 1872; D.D. by Wilberforce University 1873, and D.C.L. by the Liberia College in Africa in 1894. He was married to Miss Eliza Ann Peacher in Columbia, S. C., in 1856, from which union there survives two sons, viz: John P. Turner, M.D., and David M. Turner; and to Mrs. Martha Elizabeth DeWitt in 1893, and to Harriett A., widow of the late Bishop A. W. Wayman, in 1900.

He was pastor of Israel Church, Washington, D. C., in 1862 and 1863, and was commissioned Chaplain of the First Regiment, U. S. colored troops by President Lincoln (First colored chaplain ever commissioned in the United States). He was mustered out in September, 1865, and was again commissioned by President Johnson a Chaplain in the regular army, but was detailed as an officer in the Freedman's Bureau in Georgia. He soon resigned this commission and resumed the ministry. He organized schools for colored children for a time, and when the Reconstruction Laws were enacted by Congress, he called the first Republican Convention in Georgia, and stumped the State, and was known as a powerful orator. He was elected a member of the Constitutional Convention in 1867 and a member of the Georgia Legislature in 1868, and again in 1870. He was appointed by President Grant Postmaster in Macon, Georgia, later he was appointed Inspector of Customs, and then United States Secret Detective. In 1876 he was elected by the General Conference of the A. M. E.

Church, general manager of its publication in Philadelphia, and in 1880 he was elected Bishop by the General Conference at St. Louis, Mo. He believed that the colored race should return to Africa, and build up a nation and a civilization of their own, and was one of the principal agitators of that doctrine. He organized four Annual Conferences in Africa, one in Sierra Leone, one in Liberia, one in Pretoria of the Transvaal, and one in Queenstown, South Africa.

Bishop Turner wrote the Catechism of the A. M. E. Church and compiled a Hymn Book for the same, and was also the author of Methodist Polity, which is recognized as authority in his church. He also wrote various Lectures, Orations, and projected two newspapers which the Church purchased and made organs of the same. Bishop Turner received into the A. M. E. Church more than a hundred thousand members in the United States, Canada, West India Islands and Africa.

SAMUEL GEORGE DAVIS

AMONG the young men of the A. M. E. connection in Georgia is Rev. Samuel George Davis, who was born at Davisboro, September 29, 1877. His parents were Monroe and Judy Davis. His grandfather, Caleb Davis, was brought from South Carolina to Georgia and married Celia Davis. His maternal grandparents were George and Elizabeth Hamp.

As a boy, young Davis attended the public school of Davisboro, where he made satisfactory progress. He came into the work of the church early, having been converted at the age of thirteen. He soon realized that his work must be that of the ministry and was licensed October 31, 1897. Three years later, he joined the Conference at Milledgeville under Bishop Turner. His first pastorate was the Allentown mission where he preached for two years. His next appointment was Moore's Mission, where he remained for one year. His next appointment was Vienna Circuit one year, the Byrom Circuit two years, after which he was transferred to the Georgia Con-

ference and stationed at Summit for two years. He was then transferred to the Calhoun Circuit of the North Georgia Conference and after a year's service was assigned to the Elberton Circuit for one year. Following this he served the Bellevue Circuit three years, Hogansville two years and in 1915 was sent to Douglasville Circuit.

Though still a young man, he has brought into the church nearly 1200 members. He has been active in the building and repairing of the church properties entrusted to him. He repaired the church at Vienna, Byrom and Summit; a \$1,000 house of worship was built on the Bellevue Circuit and a four-room parsonage; a less expensive house repaired at another point, and still another church repaired. The church at Hogansville was finished during his ministry and a new house of worship erected at LaGrange. During the year he has been at Douglasville both the church and the parsonage have been remodeled, the church at Chapel Hill repaired and a new building erected at Andrew's Chapel.

Elder Davis' preferred reading, next after the Bible, runs to science and history. He has been active in evangelistic and Sunday School work and is a trustee of Morris Brown University. He took, in that institution, his course in theology leading to the degree of D. D. He is a member of the Odd Fellows, but is not active in politics. He believes that the greatest single need of his people is co-operation.

Rev. Davis owns a small farm in Washington county, which is rented during his absence. On November 20, 1904, he was married to Miss Rosa Lee Clark, a daughter of George and Edna Clark, of Dooly county. They have no children.

JABEZ JENKINS

JABEZ JENKINS, one of the most successful business men of Dublin, was born on a Laurens county farm before Emancipation, June 15, 1856. His parents were James Madison and Amanda Jenkins. Back of them he knows nothing of his ancestry. Coming of school age during the war and



JABEZ JENKINS.

while the Negroes were still held in slavery, he was deprived of schooling almost entirely, his attendance being limited to only a few days after he reached manhood. He was taught to work, however, and spent all his early years on the farm.

On March 29, 1879, he was married to Miss Ida Daniel, a daughter of Ennis and Lucy Daniel, of Laurens county. They have had six children. Three—William Alexander, Luciana Burton, and Ada survive. The other three have passed away. After his marriage, Mr. Jenkins rented a farm. His store bill was only ten dollars, which he paid by splitting rails. He made four bales of cotton and other produce.

When about thirty years of age Mr. Jenkins purchased a farm of 157 acres and began a new era in his career as a business man and a farmer. He prospered and has gradually increased his holdings till now he has about five hundred acres which puts him well near the front of colored landowners in Laurens county. About ten years ago he retired from the active work of the farm and engaged in the drug business at Dublin, which he manages personally. At that time he was making from ten to twelve bales to the plow.

Mr. Jenkins is active in all matters pertaining to the progress of his race. In politics he is a Republican and is prominent in the councils of his party. He has been chairman of the Laurens county committee for a dozen years. He is also district chairman and a member of the State Central Committee. He has been a delegate to a number of the national conventions which has taken him to some of the principal cities of the United States. He once ran for the Legislature. He is a member of the Baptist church, and has been a deacon for thirty years. Among the secret orders, he is identified with the Masons and the Pythians in both of which he holds high official positions.

Beginning in slavery, Mr. Jenkins has worked out a success of which he may well be proud. He has accumulated property to the value of at least ten thousand dollars.

He believes the best interests of the race are to be promoted by training the young men in the arts and sciences and giving them equal protection before the law. He would encourage them to own land and engage in business.

LOUIS WILLIAM PETER JORDAN

AMONG the colored men who stand high in the esteem of both races is Rev. Louis William Peter Jordan, of Oxford. He was born in Putnam county, three miles southeast of Godfrey, August 1, 1851. So it will be seen that he was ten years old when the war broke out and nearly a grown man before his freedom came. His parents were William and Harriet Jordan. His grandmother was Ursula Hutson and her mother was Patsy Bryant. This is about all he knows of his ancestry.

Elder Jordan was married on December 24, 1879, to Miss Fannie Alexander, of Morgan county, who was a daughter of Steven and Dicy Alexander. Of the nine children born to this union four are living. They are Patsy (now Mrs. Watson), Howard, Elijah and Steven. Mrs. Jordan passed away on June 20, 1892. Nearly fifteen years later on April 21, 1907, he was married a second time to Miss Candace Poole of Newton county. There are no children by the second marriage.

As a boy young Jordan grew up on the farm and after the war went to school in Putnam county. He attended Hearnsville Academy and after deciding to enter the ministry took his theological work at Gammon. He was converted when he was about seventeen years of age. He was licensed to preach June 30, 1887, and ordained to the full work of the ministry June, 1905. Beginning at eighteen he taught school for five years. He made for himself a creditable record as a teacher. He excels in Mathematics which is his favorite branch of study. His favorite reading is the Bible. His principal work in life apart from his teaching has been farming.

He is a Baptist and is active in the work of his denomination. For the last three years he has been clerk of the Yellow River Baptist Association. In politics he is a Republican. Among the secret and benevolent orders he is identified with the B. S. and D. of H. and the Home Aid. He lives in a comfortable home on the outskirts of Oxford in addition to which he owns some farm land. He believes the most pressing need of the race today is proper business training.

WILLIAM LAFAYETTE HUGHES

WILLIAM LAFAYETTE HUGHES, for years a prominent educator of South Georgia, now residing at Dublin, is a native of that town, where he was born May 8, 1873. His parents, Pinkney Hughes, a farmer, and Annie (McLendon) Hughes, were both slaves. His grandfather, Allen Hughes, was a Baptist preacher. His wife's name was Charlotte Hughes.

When young Hughes came of school age, he attended the City Public School of Dublin, though his parents were poor and it was necessary for him to work much of the time. On this account when he aspired to a college education he found it necessary to make his own way, and after he had reached a point where he could secure a teacher's license, earned money in that way for his tuition. In 1890 he entered Atlanta University, which he attended for four terms. Here he found the associations helpful and inspiring. He read law in the offices of Pledger, Johnson and Malone, and studied one year at Morris Brown, but did not apply for admission to the bar.

He began his work as a teacher in 1889 at Dublin. Later he was elected principal of the school at Tennille, where he remained for seven years. In 1903 he entered the revenue service, as storekeeper and gauger, and two years later the mail service, at which he is still engaged. From 1901 to 1903 he was District Grand Master of the Odd Fellows, and since that time has been District Grand Auditor. These official positions brought him into prominence in Odd Fellow circles, and he is frequently in demand as a speaker, not only in his own, but other districts over the State and country.

In politics, Prof. Hughes is a Republican, and before accepting his present position was active in the party organization. He is a member of the First Baptist church of Dublin. He is a deacon and is active in the Sunday-school. He frequently attends the State and National Conventions, and is a trustee of Central City College, Macon. He has some ideas about education



WILLIAM LAFAYETTE HUGHES.

which place him abreast of the best thinkers of his race. We can not do better than quote his own words: "Let the colored man supplement the school fund in this State, and run the schools longer, pay the teachers more, and secure better teachers. This should apply to the South."

On February 22, 1899, Prof. Hughes was married to Miss Mary Barnes, a daughter of Robert and Rebecca Barnes, of Macon. They have one child, a daughter, Rebecca Hughes. They own their home, valued at something like three thousand dollars. Mr. Hughes is an extensive reader and has built up an attractive library. He has traveled rather extensively in America.

FREDERICK MURRAY GORDON

REV. FREDERICK MURRAY GORDON, of Cave Spring, has made a record as a minister, an educator and citizen of which he may well be proud. He was born a slave in Screven county August 14, 1854. His parents were Frederick Baltimore and Rosa Ann Gordon. His father was a Methodist minister and mechanic. Young Gordon's education was obtained from the public schools in Screven county and from private teachers, among whom he mentions Mr. O. C. Callahan, and a priest, John Connally. He also attended Clark University, Atlanta, and completed a course at Chautauqua University in 1892. It was necessary for him to work his own way through school, which he did by doing various odd jobs until he was able to secure a teacher's license when the way became easier. After that, his vacations were spent teaching Summer schools. He attributes his success in no small degree to the teaching and example of his father and to the men with whom he came in contact at Clark University.

Almost from boyhood he gave evidence not only of talent and energy, but of striking business ability. He was con-

verted at the age of fifteen and was called to the pastorate of a church, even before he had definitely decided to enter the ministry. He taught the public school at Marietta for four years and entered the regular work of the ministry in 1875, joining the Conference at Augusta in 1876. He preached at Cartersville two years and preached and taught at Cave Spring for four years.

By the year 1881 he had demonstrated such ability as a teacher, and had so won the confidence of those in authority, that he was selected by Prof. W. O. Conner and the Board of Trustees for the Georgia School for the Deaf and Dumb as principal for the colored department of that school. So satisfactory has been his work for the institution that after a period of thirty-five years he is still managing and teaching in that department. He also enjoys the distinction of having preached the Easter sermon every year for more than thirty years at the Chubbtown M. E. Church. He has been secretary of the Rome District for forty years.

During these years, by the careful handling of his resources and by wise investment he has accumulated a neat little fortune, his property now being valued at about \$35,000. This has been done while rearing and educating a large family of children to whom he has given both classical and industrial educations. He has spent at least \$10,000 in this direction alone.

In politics he is a Republican and belongs to the Masons.

Professor Gordon has been twice married. First, in 1875, to Miss Lucinda Jackson, a daughter of Nathaniel and Sandal Jackson, of Marietta. She died September 24th, 1893, leaving eight children. On October 24, 1894, he was again married to Miss Maria Leigh, a daughter of Esther Leigh, of Newnan. Of this marriage there are two children. The names of the ten are as follows: William Murray, a prominent teacher; Edward Lansing, a teacher in the Deaf and Dumb School in Jackson, Miss.; Sydney B., a dentist; Frederick, Samuel S., Clyde Alexander, Estalle, Willard, Rosalie, Leigh Walton and George Quentin Gordon.

As for those things which will mean most for the welfare

of his race in State and nation, Professor Gordon puts them in a few words: good citizenship, Christian ethics and morality will make any nation strong.

ROBERT ENGLISH

ROBERT ENGLISH, of Henry county, is an enterprising and successful farmer, and a worthy example to the other members of his race.

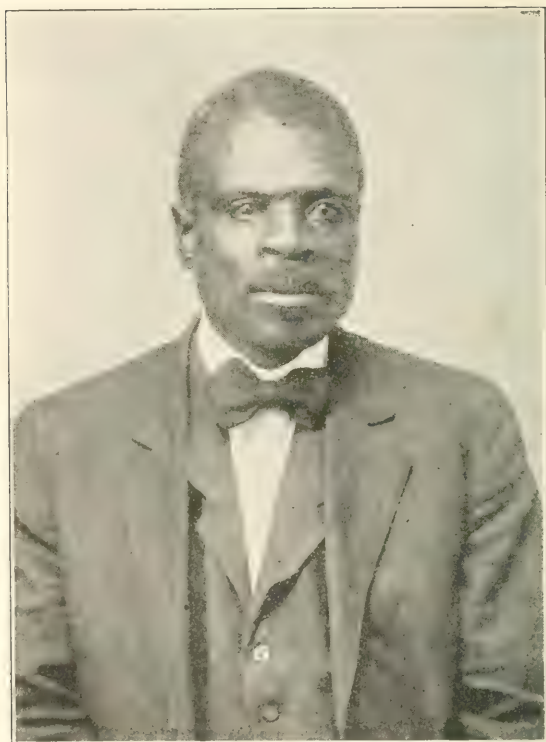
He was born in Monroe county just after the outbreak of the war in February, 1862. His father, Ben English, was a slave. His mother, Lettie English, is still living and makes her home with her son.

Robert, who is usually known as Bob, went to the public school for a short while at Lovejoy station, but did not get much in the way of schooling on account of the hard conditions which prevailed when he was of school age. Soon after the war, the family moved to Henry county.

On October 1, 1881, Robert English was married to Epsie Glenn, a daughter of Ransom Glenn. They have six children: Steven, who is now a man of family; Lilla, Girlie, Charley, Ben and Mary.

After his marriage, Bob English rented, for two bales of cotton a year, the place on which he now lives. He soon saw the advantage of owning his own home and his own land and in 1886 bought 50 acres. As this was paid for, he gradually added more till he now owns 140 acres in his home place and has recently purchased other tracts which bring his holdings to 180 acres. He has been able to do this because he knows how to work and how to save, and also how to diversify his crop. He does not confine himself to cotton, but grows plenty of grain, raises his own meat, etc., and does modern, up-to-date farming.

He is a Republican in politics, and a member of the Metho-



ROBERT ENGLISH.

dist church, in which he is a steward and trustee. He also belongs to the York Masons.

Although he got but little schooling, he believes in education and is schooling his children. He lives in an attractive home where he has surrounded himself and family with the comforts of life. His life and work go to show what a man who is honest, and not afraid to work, can do, even though he may not go to college and may not have much at the start.

DAVID LEONARD MILLER

REV. DAVID LEONARD MILLER is numbered among the active and efficient educators and preachers of the C. M. E. connection in Georgia. He is a native of Northeast Georgia, having been born at Toccoa, January 7, 1874. He was educated partly in Georgia and partly in South Carolina. His father was Judge Miller, a farmer. His mother, Harriet Naves, was a daughter of Bettie Rodgers. On the maternal side his people were slaves.

Of his early efforts for an education, he says: "My parents were poor and could not educate me. I studied at night, going to school about three months a year, until I reached young manhood and was able to earn money for my own schooling."

This was during the time he lived in Franklin county, Georgia. When he had earned sufficient means, he went to the graded schools at Seneca, S. C., and later entered Claflin University. With the better opportunities thus afforded, he was able to secure a teacher's license and from that time forward his progress was more rapid. With the money made teaching he attended Payne College at Augusta.

His teaching work began in 1879 at Seneca. After that he taught in Franklin county, Georgia, for six years, and at Monticello, in Jasper county. His work as a teacher covered a period of twenty years, and he had the pleasure of seeing many of his scholars grow up into good citizens.

When a boy of fourteen he was converted; and while active

in the church, did not enter upon the work of the ministry till 1901. Coming to the work well equipped, both by education and experience, he soon commanded some of the best appointments in his denomination. His first pastorate was at Royston. He has since twice held the Monticello appointment. Among other stations and circuits he has pastored are the West Mitchell Street Station, Atlanta, Newborn Circuit, Griffin Station, Washington and Elberton. In 1907 he was appointed to the presiding eldership of the Augusta District, which important position he held for two years. More recently he served the Milledgeville Station and in 1916 was transferred to Fort Valley.

Among the secret orders, he holds membership in the Masons and Odd Fellows.

He says of his people: "The race, as a whole, should become thinkers and producers, coupling with this piety, honesty, truthfulness, morality, unity and industry."

CARLTON WILSON GAINES

IF a stranger in Waycross were to inquire of a resident of the city, white or colored, for two or three of the most capable, most dependable of the young men of the race in Waycross, the list would invariably include the name of Carlton Wilson Gaines.

He is a native of Ware county, where he was born, March 28, 1886. When he was six years of age the family moved to Valdosta, where his parents still (1916) reside. His father is Hansell Gaines, and his mother Marietta (Davis) Gaines. His mother's father was Henry Davis.

As a boy, young Gaines attended the Valdosta public schools, where he made a creditable record. When ready for college he entered the Georgia State Industrial College at Savannah, where he took the academic course and the tailoring trade. He was rather active in college athletics, playing both baseball and



CARLTON WILSON GAINES.

football. Was unanimously elected captain of the college baseball team and retained that position during all his years there. While in college he passed the civil service examination for letter carrier and in 1905 was put on the Valdosta force. While thus employed he took the examination for the railway mail service, and after getting his appointment only a few months thereafter moved to Waycross. For ten years he has had the run from Bainbridge to Jesup, serving on the "Jacksonville and Montgomery" R. P. O.

On September 20, 1911, he was married to Miss Wilhelmina McNeal, a daughter of Rev. S. A. and Julia McNeal, of Augusta, Ga., and to his union with her is largely due his success. This highly cultured and refined young woman, who for a number of years was a teacher in the public schools of Columbus, Valdosta, and Waycross, has been his guiding star and best asset. Mrs. Gaines was educated at Haines School, Augusta. In one of the best residence sections of the city they have a comfortable home, where they have surrounded themselves with the evidences of culture and refinement. In addition to the home place, Mr. Gaines owns several other houses and lots, the most valuable property owned by Negroes in the city.

Though not active in politics he is a Republican. He is a member of the Baptist church, but has not identified himself with the secret orders. His favorite reading is current literature.

His observation and experience lead him to the conclusion that one of the greatest needs of his people is business training. Looking over the local field he concluded that the time was ripe for the launching of a distinctively negro bank at Waycross and has organized the Laborer's Penny Savings and Loan Co., the name of which indicates the scope and the character of the work to be done. The bank was opened for business January, 1917.

Through his influence and energy a number of men were brought together and organized the Negro Business League of Waycross, whereupon he was unanimously elected the president.

No one who knows Mr. Gaines and his associates doubts the success of both enterprises, for he has a way of seizing oppor-

tunities as they come and utilizing them. He throws out ideas and other men seize upon them, thinking they are theirs. He gives everybody credit, but asks for no bouquets.

LOUIS EMORY HALL

LOUIS EMORY HALL, one of the leading figures in the public school life of Georgia, among the Negroes, is now principal of the school at Cedartown, where he has succeeded himself for twenty-eight consecutive years.

He is a native of Frederick, Md., where he was born February 22, 1856. His father, Richard A. Hall, was a prominent minister of the A. M. E. Church, and in 1887 came South as pastor of Big Bethel, Atlanta. His mother was Eliza (Black) Hall. Both his parents were freeborn.

Young Hall attended the public schools of Frederick, but later the family moved to Washington, and he pursued his public and high school studies there, and then matriculated at Howard University, graduating from the preparatory department in 1873, with the M. A. degree. In September of that year, he opened a private school in Baltimore city, which he taught for one year. The next year was spent in school work in Kent county, Maryland, at the end of which he was elected principal of Grammar School No. 2, Frederick, Md., his old home. In the Spring of '78 he came to Georgia, and taught private and night school for two years. In 1880 he was elected principal of the Sparta High School. On December 5th of that year, he was married to Miss Nannie M. Jones, a daughter of Jared and Sarah Jones, of Newnan. They have five living children: Nannie (now Mrs. Jennings, of Jacksonville); Gertrude (now Mrs. Marcum); J. Emerson; Richard D., and Victor.

He remained on the Sparta work for four years, and during that time numbered among his pupils men who have since made their mark in Georgia. In 1884 he moved to Carters-

ville, where he taught for three years, till 1887, when he was elected to the principalship of the Colored Public School of Cedartown, just then in process of organization. Such has been the record he has made, that for more than a quarter of a century he has been chosen year after year to succeed himself. He has lived peacefully, and sustained the most cordial relationship with the people of the community, both white and black. He has made for himself the reputation of being a capable, efficient and trustworthy man.

In national matters he is a Republican, but in local affairs has not been an agitator along political lines, but, as he puts it, "stays with his friends." He is an active member of the A. M. E. Church, in which he is an elder, having joined the Conference in 1881. He was ordained elder at Rome in 1887, and has constantly had charge of mission work in his section, and has also given much time to Sunday School and League work, in which he is a leader. Among the secret orders, he is identified with the Odd Fellows, being Deputy Grand Master of the 29th Division. For years he has done a great deal of institute work among the colored teachers, and the esteem in which he is held by the school authorities may be inferred from the fact that the examination of colored teachers is usually entrusted to him. In his reading he takes to authors like Dumas and Hugo. He is also very fond of mathematics. When asked how the best interests of his race in Georgia might be promoted, his response was, "By the application of common sense."

JEFFERSON TIMOTHY THOMAS

THE REV. JEFFERSON TIMOTHY THOMAS has had a rich and varied experience as a minister of the Gospel.

He was born at Chattanooga just before the outbreak of the War Between the States. His parents were owned by the Baileys. His mother was Frances Thomas and his father's



JEFFERSON TIMOTHY THOMAS.

name was Bird. He secured his literary education at the public school and at Blood's High School, Chattanooga. He took his theological course at Gammon, from which he was graduated with the degree of B. D. in 1886.

On April 10, 1879, he was married to Miss Annie Walker, a daughter of Eliza Walker. They have nine children: Frances (McLeod), Annie Maude (Porter), Jessie, Willie, Samuel, Essie May, Benjamin, Mary and J. T., Jr.

Young Thomas was a bricklayer by trade and while still in his early years moved from Chattanooga to Atlanta. When he was fourteen years old he was converted and at once felt called to the ministry. It was not until after he moved to Atlanta, however, that he was licensed to preach, in 1885, at St. Paul's Church. The following year he was admitted to the Conference under Bishop Shorter. For more than thirty years he has been in the harness and has brought into the church nearly three thousand members, besides raising debts, building houses of worship and improving church property. His first assignment was to the Cobb Bethel Circuit, Campbell county, where he remained three years. After that he served the Thomaston Circuit two years, Bluff Springs Circuit one year, Prattsburg two years, Allen Chapel Station, Macon, five years, Darien one year, Guyton four years, Waycross one year, Blackshear three years, and Rochelle six months. At that time he was promoted to the Presiding Eldership of the Valdosta District to fill out an unexpired term of Rev. W. D. Johnson, D. D. Here his ability as an executive showed to advantage and he came up to the Conference with a financial and missionary report which broke all previous records for the district. He was retained as Presiding Elder and sent to the Savannah District for four consecutive years. Here again he made a splendid record. Since leaving the Savannah District he has served the St. Matthews Circuit three years, Cave Spring one year, Millen four years, and in 1915 was sent to Gaines Chapel Station at Waycross, where a new brick church is under way and where he had pastored sixteen years before.

In politics he is a Republican and has at times been rather active in the work of the party. He is a Pythian and is Chan-

cellor Commander of St. Thomas Lodge at Blackshear, which is his permanent residence and where he owns considerable real estate in addition to a comfortable home.

Born in slavery and growing up during the hard years following the war, Elder Thomas has devoted himself to the religious leadership of his people and has shown himself "a workman that needeth not to be ashamed of his workmanship." He believes that race unity will contribute more than any other factor to the progress of his people.

STYLES M. SCARLETT

THE history of Styles Mansfield Scarlett is the record of what has been done by a man born in slavery. He first saw the light near Brunswick, in Glynn county, May 11, 1856, and distinctly remembers the war. His parents were Augustus and Susan Scarlett, who, during the war, refugeeed with members of the Scarlett family in Clinch county. His grandfather on his father's side was a white man, while his mother's father was Joseph Nicalow, and had been given his freedom. Styles Scarlett remained with his master several years after the war. Finally, when he went away, it was with sorrow on the part of the boy on leaving so good a friend and regret on the part of the old man because he could not do more for the boy who had so faithfully served him.

His schooling was confined to sixty days at the Government school in 1869. His first public work was on the B. & W. R. R., in 1870. During the life of the Plant System he was with the late H. W. Reid and was at one time foreman over the carpenter force. Before that he had worked at sawmilling.

On December 24, 1875, he was married to Miss Amanda Bacon, a daughter of William and Virginia Bacon, of Liberty county. They have one son, Walter J. Scarlett, who lives at Auburndale, Mass. They have reared several adopted chil-

dren and are now raising a bright little girl, Hattie Mae Scarlett.

Mr. Scarlett is an active member of the Antioch Baptist Church, and is a Master Mason. He owns a comfortable home on Reynolds Street besides other real estate. He is the leading colored undertaker of Waycross.

In politics he is a Republican and has long been active in the work of the party. He is a member of the county committee of which he has been chairman and secretary at different times. In 1896, he was a delegate to the St. Louis Convention which nominated McKinley. Under the McKinley administration he was assistant postmaster of Waycross, serving for six years to the satisfaction alike of his white and colored patrons. He was a delegate to the Chicago Convention, 1916.

For nearly fifty years Styles Scarlett has been a citizen of Waycross. In all that time his relations with his neighbors, white and colored, have been cordial. He sees the need of education and of money and many other things, but he puts the purity of the home and the virtue of the motherhood of the race above everything else.

NORTON MOSES

NORTON MOSES, who lives near Sharpsburg, in Coweta county, is a remarkable man. The story of his success should be studied by every poor boy in Georgia. He owes his success in life to good common sense and hard work. He is a great believer in the Georgia mule and in Georgia land.

He was born during the war, June 5, 1863. His parents were Milledge and Maria Moses. His grandparents were Jere and Eliza Freeman; the grandfather was a Baptist preacher. His mother's mother was brought to Georgia from Virginia.

The boy's father died when he was young and his mother married again. When he was eleven years old, his mother hired him out and by the time he had reached his early teens



NORTON MOSES AND WIFE.

he was such a good farm hand that he was given a man's wages, which was ten dollars a month at that time. His step-father, however, regularly took this up at the end of each week so that Norton was not permitted to handle any of his own wages. The only money he had was such as came to him in the shape of tips. With this uncertain income, he bought some books and with such help as he could get, began to study at night. His employer set him a copy after many requests but did it so reluctantly that the boy did not ask him to set another. The next time he went to Newnan he bought a copy-book and thus learned to write. He pursued his studies until he reached the fourth reader and was accustomed to pass his used books down to the younger children. He was not permitted to work for himself until he was about eighteen years of age.

Mr. Moses believes in the Bible injunction, that "it is not good for man to be alone," and has been married three times, and is the father of nineteen children. In 1881, when he was eighteen years of age, he induced Anna Mitchell to run away with him and get married. She bore him three children, J. P., Charlie L. and J. W. Moses. The first year after his marriage they worked on halves, and cleared thirty-five dollars besides making seventy-five bushels of corn. The next Fall they paid out with a lot of corn and meat and one bale of cotton clear. Then he began to buy land and has steadily increased his holdings until he now has 1,000 acres, and sometimes makes as much as 250 bales of cotton per year. In the midst of his growing prosperity he lost his wife, and remained a widower for four years. He was then married to Miss Elvina Sikes, who was teaching a local school at the time. By this marriage there are four living children, Norton, Jr., Mary L., Eugenia and Gladys Moses. They lived happily together for eight years when she died on January 13, 1906. Notwithstanding the heavy expenses of a growing family and much sickness, Mr. Moses continued to accumulate property and save money, and at the time of his second wife's death had nearly \$3,000.00 in bank.

His third marriage was to Miss Almata Simms, of Palmetto,

on August 29, 1906. They have seven living children: Alice, Myrtis, Manget, Emma Kate, Almeta, Frank and Simms Moses. Mr. Moses lives in a comfortable two-story house, formerly occupied by one of the leading white men of the county. He is not only a hard worker, but a good business man. By close observation he has learned to do many things for which others have depended on the schools. He keeps his own accounts accurately and handles his affairs in a business-like way. His farm is run on a self-supporting basis. While cotton is his principal money crop, he seeks to raise on the place his foodstuffs and his feed. He has confined his efforts to that community and has never done a week's work out of hearing of Sharpsburg. He has given his children the education which he himself desired but could not secure. He is an active member and a deacon of the Ebenezer Baptist Church. He is not identified with the secret orders, but carries considerable insurance for both himself and his wife in an old line company.

He believes that his race should be judged by its best members, rather than by the shiftless and criminal elements. Norton Moses has not only succeeded for himself, but has pointed the way to success for others. He is a worthy citizen and good neighbor and is held in high esteem by both races.

ROBERT H. GRIFFITH

AMONG the rising young educators of his race in Georgia is Prof. Robert H. Griffith, of Fairburn. He is a native of Gwinnett county, having been born at Suwanee August 13, 1881.

His father, Henry Griffith, was a local preacher and a farmer. Back of his parents he knows nothing of his ancestry. While still a mere boy, the family moved from Suwanee to Lawrenceville and it was there that Robert went to school. When, however, he aspired to a higher education he was confronted

by numerous obstacles, which would have discouraged a less determined boy, for, in his own words, he "had to work night and day to secure an education and found it a rough road to travel." The young man would not be defeated, however, but with uncompromising spirit kept on, and entered Clark University, completing the English course in 1906 and devoting two years to the college course. He began his work as a clerk in South Atlanta. He earned money to continue in school by clerking in a store and working for the postmaster of South Atlanta for some years. For five years he rendered faithful service as the trusted janitor of the Trust Company of Georgia.

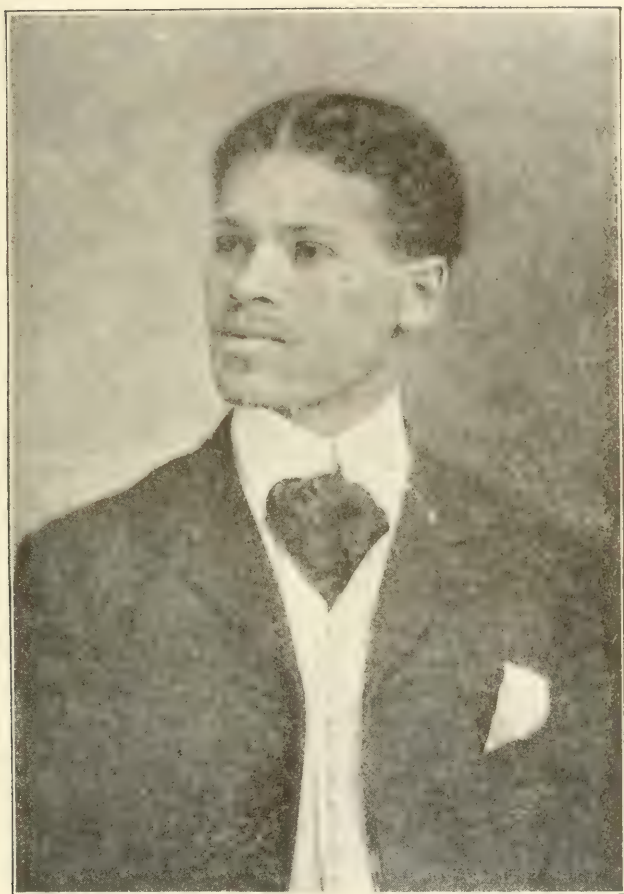
In 1915 he was chosen principal of the colored school at Fairburn, which prospered under his administration.

In politics, Prof. Griffith is a Republican, and among the secret orders is identified with the Odd Fellows. He is a member of the M. E. Church.

JAS. MONROE JAVAN HENRY

AMONG the younger men of the race who have made a prominent place in the professional life of the State, is Dr. James Monroe Javan Henry, a successful dentist, of Albany. Dr. Henry is a native of Cobb county, having been born at Marietta on December 10, 1881. His father, Peter Henry, passed away some years ago. His mother, Carrie Henry, is still living (1916). The boy grew up in Marietta and attended the public schools of his county, where he made for himself a creditable record. He went to work at an early age and even as a boy determined to succeed. He learned the barber trade, not with a view to being a barber all his life, but as a stepping stone to something higher and better.

Dr. Henry found peculiar inspiration in Dr. Crogman's book about the Negro race and when he had earned some money of his own, decided to take a course in dentistry. This



JAMES MONROE JAVAN HENRY.

rather amused some of his friends, but their attitude only served to make him more determined. Accordingly, he entered Meharry College and was graduated with the D. D. S. degree in 1905, and received the Morrison Metal for Mechanical Dentistry. By putting in full time at work during vacations, he was able to complete the course without a break. Returning to his home town, he practiced for six months and then located in Albany, where he has built up a splendid practice.

On February 22, 1912, he was married to Miss Eva Hill, a daughter of Mr. Charlie Hill, of Smithville. She was a teacher before her marriage and was educated at Atlanta University.

Dr. Henry is rather active in politics, and was a delegate to the last Republican State Convention. He is a member of the Presbyterian Church, and is identified with the Pythians and Masons. Besides other investments, he owns a modern bungalow at Albany. He is a constant reader of current papers and magazines, apart from which his taste for reading runs to the classics. His library consists of several hundred volumes, both at his office and home.

SAMUEL GEORGE MEANS

REV. SAMUEL GEORGE MEANS, one of the most efficient and successful pastors and evangelists in the A. M. E. connection in Georgia, is a man who, without early advantages, has won a position of prominence and usefulness in his denomination. He is a South Georgia man, having been born in Early county on November 8, 1873. His parents were Thomas and Elizabeth (Leath) Means. His grandmother, Rebecca Leath, was a native of Richmond, Virginia, and is said to have been half Indian.

Samuel was early trained to work and was taught the blacksmith's trade by his father. His educational advantages were very limited. He has not permitted this, however,

to discourage him, nor can it be said that he lacks education. He has been a student all his life.

He was converted at the age of sixteen and at once became active in the work of the church. When grown to young manhood, he moved to Atlanta and worked at his trade. He joined the Shiloh Methodist Church, now known as the Cosmopolitan, which he serves by special request of the members, who consider Elder Means one of their own "boys."

Feeling called to the work of the ministry, he was licensed in 1894 and joined the conference in November of the same year. In order better to prepare himself for his vocation, he took the Theological course at Turner Seminary, Morris Brown University, completing same in 1908. So conspicuous has been his success, so noteworthy the work he has accomplished in various fields, that Campbell College, Jackson, Mississippi, conferred on him the degree of D. D. in 1908. He says that his mother's prayers were perhaps the greatest influence in shaping his life for good. In his reading he lays special emphasis on the Bible, theological works and books of sermons.

Elder Means went direct from the blacksmith's shop to the pulpit. His first pastorate was at Canton Mission, which he served for three years. Some idea of his success is indicated by the fact that he built five houses of worship in three years. When he was moved, the conference sent two men to take care of the work which had become self-supporting under his administration, in the face of the fact that fifteen pastors preceding him had failed to bring the work up to that standard. From Canton he went to Acworth for two years, paid off \$1,000 of debt, built a schoolhouse worth \$425 and paid for that. He was then sent to Cedartown, where he remained for two years, repairing the church at an expense of \$1,200, all of which was paid, and adding largely to the membership of the church. This was done under adverse conditions to begin with.

His next pastorate was at Dalton, which he served for one year, rebuilt the church and left it without debt. From Dalton he went to Cartersville for two years, where he paid off a

debt of \$600 and left a balance of \$1,000.25 toward the building of a new brick church, which has since been completed. While at Cartersville, he was brought into close personal contact with the late Sam P. Jones, and acknowledges with gratitude the help given him by that distinguished evangelist. His next pastorate was at Milledgeville, where he paid a debt of \$580. The following year he went to Sparta, where he remained for three years, paid the church debt of \$300, built a seven-room parsonage worth \$1,600. At the end of that time he was promoted to the Presiding Eldership of the South Atlanta District. While this was a small district, he raised for the quarto-centennial fund and educational purposes, \$1,050.00 and in two years' time added 1001 members to the district. From this work he was sent to St. James Station at Columbus, where he remained for the full quadrennium. Here he organized the kindergarten department of his Sunday School, built a new Sunday School room and repaired the church at a cost of more than \$2,000.00. In 1915 he was sent to Rome Station, where his first task, as usual, was to pay off a church debt, after which he built a modern two-story, ten-room parsonage at a cost of more than \$2,000.00. By special request, in 1916, he was assigned to the Cosmopolitan Station at Atlanta.

Dr. Means has been quite successful as an evangelist, and while not neglecting his pastoral work has traveled extensively in a number of States doing revival work. Were he to respond to half the calls that come to him for work of this sort, he would have no time left for his home church. Some years he averages almost a sermon a day and something of the fruitfulness of his ministry can be understood from the fact that he has added to his denomination in the twenty-one years of his ministry nearly 17,000 members. He was a delegate to the General Conference meeting in Kansas City. Among secret orders Dr. Means is identified with the Odd Fellows, Masons, Good Samaritans, Supreme Circle and Pythians.

On December 21st, 1893, he was married to Miss Ferriba

Clark, a daughter of Julius and Caroline Clark. They have one son, James George Means, and own a comfortable home in Columbus.

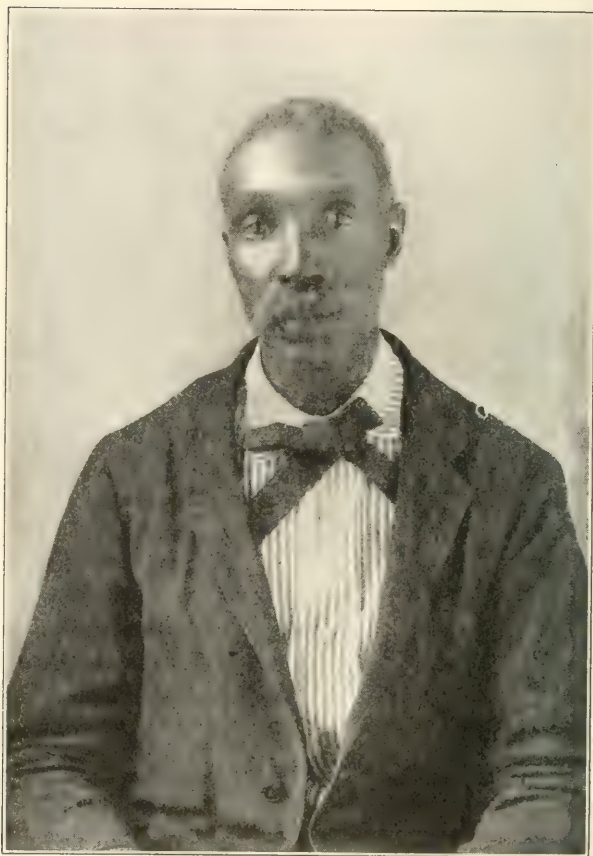
SAMPSON S. DAWSON

SAMPSON S. DAWSON, who is the biggest landowner among the colored people of Washington county and who is one of the leading farmers of the county, lives near Tennille. He was born in slavery, more than three years before the outbreak of the war between the States, on January 1, 1858. His father, who was a farm hand, was Sampson Dawson. His mother, before her marriage, was Mary Tucker. She was brought from Virginia to Georgia when a mere girl.

It will be seen that young Dawson came of school age just about the time of the close of the war. It was, of course, easier for him than for the older members of his race to adjust himself to the new conditions of freedom. He attended the public schools of Washington county of that time, and that he made the most of such opportunities as he had is shown by the fact that at an early age he was able to secure a teacher's license and began his work as an educator, which stretched over a period of several years. It was thus that he earned the money with which to pursue his studies at Cookman Institute, Jacksonville, Fla.

His first school was in his home county. In the years that followed he taught in Johnson, Putnam, and Laurens counties, and gave very general satisfaction. He has seen many of his boys and girls grow up into useful citizens.

On November 29, 1883, he was married to Miss Mary A. Robinson, a daughter of Mrs. Elizabeth Robinson. Mrs. Dawson was also a teacher before her marriage. She was educated at Benedict in South Carolina. Mr. and Mrs. Dawson have had ten children. Those living are Lillian (Mrs. Adams), Esther



SAMPSON S. DAWSON.

H., Homer, Adolphus, Cassius Morton, Willie Lewis, and Mary Eddie Elizabeth.

Prof. Dawson soon realized that his own progress and prosperity in life, to be permanent, would have to be built around a home and the land. Accordingly, he saved his money while teaching and added to this such as he could make renting. He has always been a successful farmer. It was after he began to buy land, however, that his real prosperity set in. He has increased his holdings till he now owns nearly seven hundred acres of farming land and lives in a comfortable, modern home, where he has surrounded himself and family with the conveniences of life.

He works a part of his land himself, rents some, farms some out on shares and altogether makes a great deal of cotton, grain and other produce. His success should be a source of inspiration to the young men of the race.

In politics he is a Republican. He is a member of the A. M. E. Church, and is active in the work of his church. He is a steward, trustee, class leader and assistant superintendent of the Sunday-school. He is not now actively identified with the secret orders.

Such is a short story of the life of a man whose career began in slavery, but who determined to succeed in spite of the difficulties in his pathway. In working out his own success, he has pointed the way for others. It lies along the way of education, economy, thrift, the ownership of land and good citizenship.

DAVID JOYNER

DAVID JOYNER, a prosperous citizen of Tallapoosa, is a native of Chambers county, Alabama, where he was born June 4, 1879. His father, who is still living, is Floyd Joyner, and his whole life has been spent on the farm. His mother, who was Cassie J. Higgins before her marriage, is dead. Her father was Moze Higgins and her mother, Senie Higgins, is still living at the age of more than one hundred.

Young Joyner attended the public schools of Chambers county each year until he reached young manhood. He worked on the farm until he was 23, when he left Alabama for Tallapoosa, Ga. Here he worked in the gold mines for a year and a half and then on the railroad for another year and a half. At the end of that time he began work in the glass factory at eighty cents a day and was steadily promoted until he was earning \$2.10 per day.

He had the foresight, while earning money, to buy land and is now the owner of a comfortable home, besides which he also has seven town lots and twenty-one acres of farm land. All this has steadily enhanced in value since he purchased it.

On June 2, 1902, he was married to Miss Hattie Thurman, a daughter of Alex. and Margaret Thurman.

In politics, Mr. Joyner is a Republican, and is Secereary of the Haralson County Committee. He is a registered voter, qualifying under both the property and educational clauses. He is a member of the Mt. Newly Baptist Church and Superintendent of the Sunday School. He is a constant reader of the National Baptist Union Review, his denominational paper. He has never identified himself with the secret orders. Mr. Joyner is regarded as a good citizen and stands well with both his white and colored neighbors.

WILLIAM RYLEY FORBES

IT FALLS to the lot of only a few men to rise from a position of poverty and obscurity to the leadership of a great denomination or party. The lives of such men are always interesting. There is perhaps no more helpful literature than the biographies of the men who have come up through tribulation to places of responsibility and power.

The presidency of the Georgia Baptist Missionary Convention is such a place, and brings its leader in touch with thousands of members of his denomination in the State, and gives



WILLIAM RYLEY FORBES.

him the appointing of the important boards of the denomination, as well as making him the presiding officer of the annual Convention. That position is now (1914) held by Rev. William Ryley Forbes, D.D., of Macon. He is a native of Princess Ann county, Virginia, where he was born November 22, 1856. While born in slavery, he remembers the war time only vaguely, though both his parents, Nelson and Fannie Forbes, were slaves. His father was his master's hostler at a time when many of the wealthy Virginians maintained expensive stables, as well as private race courses. The boy lived outdoors with his father and among the horses till his father died. His former master, observing that he was a boy who could be trusted, brought him up in much the same way that his father had been trained, so that at an early age he went on the turf, and remained in that work for seven years, contributing his earnings to the support of his mother, and attended the Brambleton High School at Norfolk between times. His mother was a Christian, and trained the boy to go to church with her from childhood. Even when with his rough companions at the race course, he could never get away from the hallowed influence of his old mother.

At an early age he aspired to the law as a profession, and after finishing high school entered the law office of Col. Lamb, who encouraged him and kept him in his office for two years. About that time, however, at the age of twenty-one, he was converted and joined the Banksville Baptist Church. That was in May, 1878, and in September of the same year he felt called to the work of the ministry, and lost all interest in law. He recognizes now that it was the hand of God leading him, though he scarcely understood it at the time. Such had been his life among his white neighbors, that they encouraged him and co-operated with him in completing his education, which he did at the Richmond Institute. There was always a place for him during vacation, and in school he so impressed the authorities that he received some missionary help, and in this way pushed through to within six months of graduation, when his health failed, so that he completed the course through private study.

On September 12, 1891, he was married to Miss Ella Thompson, a daughter of Huldah Thompson, of Eufaula. They have eight children: Grandson B., Joseph, Minnie B., Marion T., William R. Jr., Franklin L., Nellie B. and Frances V. Forbes.

After having been ordained to the full work of the ministry, his first pastorate was at Greenville, Va., where he remained for eighteen months. In 1887 he was called to the First Baptist Church, of Eufaula, Ala., where he remained for five years. During that time he remodeled the church and added three hundred to its membership. In September, 1891, he accepted the call of the Metropolitan Baptist Church, Columbus, Ga., where he remained till 1897. Here he finished the church building and added four hundred and fifty members. He was all this time in frequent demand as evangelistic worker and preacher among the larger churches. In Alabama he was made a member of the Executive Board of the State Convention. From Columbus he was called to the pastorate of the Tremont Temple Church, of Macon, where he has since worked. At a meeting of the Missionary Baptist State Convention at Valdosta in 1905, he was elected to the presidency, and has filled that position for the last nine years, with credit to himself and satisfaction to the brotherhood. This makes him ex-officio vice-president of the National Baptist Convention, though he had occupied that place prior to his election. For a number of years he has been a regular attendant at the National Baptist Convention, and has taken an active part in the deliberations of that great body.

Beyond exercising the franchise, he takes no active part in politics. Among the secret orders he is identified with the Masons, Odd Fellows, Knights of Pythias and Supreme Circle, of which he is the Grand Chaplain. He believes the best interests of the race are to be promoted by unification and co-operation. While not engaged in a lucrative profession, still he has managed to purchase a home and invest in some property in Alabama, as well as in Georgia, in addition to educating his children.

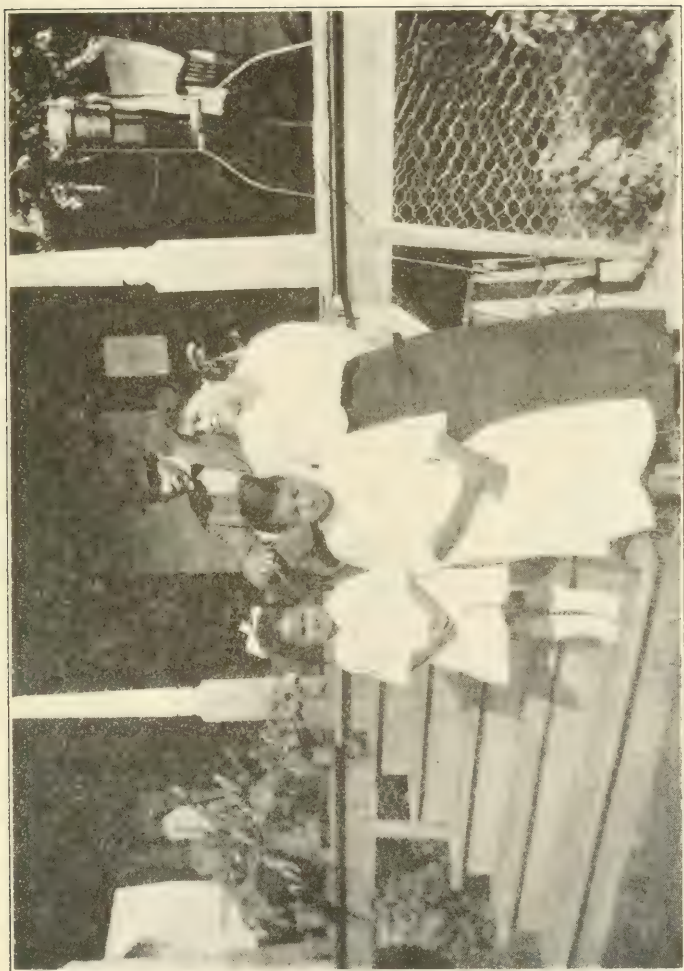
Dr. Forbes places the Bible first among all the books, and

would perhaps put his theological books next. He has published a few of his sermons.

JOSHUA SLOAN WILLIAMS

BOTH as a physician and a citizen, Dr. Joshua Sloan Williams, of Eatonton, Ga., is making a commendable record. He is a native of Greenville, S. C., where he was born April 8, 1875, son of Andrew Jackson Williams, an African Methodist minister, and Emma (Franklin) Williams. His grandparents were Ned and Sarah Williams and Joshua and Louisa Franklin.

He attended the public schools of his native State, as his father was assigned to various appointments, and in 1891 entered Allen University, at Columbia, finishing the Normal department in 1894. During the time he was at the University, his father was financially embarrassed on account of losses by fire in 1891; but by obtaining a janitorship and doing odd jobs, young Williams managed to stay in school. After graduation he taught in the public schools of the State in Orangeburg and Lexington counties, and also taught a primary grade at Allen for two terms. For a short while he was substitute mail carrier at Columbia, resigning to clerk for the Negro firm of Rice & Dawkins, at Carlisle, S. C. In 1900 he was given the position of bookkeeper at the A. M. E. Sunday School Union, by Bishop W. D. Chappelle, in which position he was retained for six years, during which time he finished a course in practical bookkeeping at Falls Business College, Nashville, Tenn. It was through the advice of his family physician, Dr. H. T. Noel, of Nashville, that he became interested in the study of medicine. With the consent of his employer, Dr. Chappelle, and the assistance of his faithful wife, he took the medical course at Meharry College, entering in 1904 and graduating in 1908. During the last two years in Meharry his vacations were spent in the Pullman service which took him to every part of the United States. To



JOHUA SLOAN WILLIAMS AND FAMILY.

support his family during those four years and at the same time meet the exacting requirements of his professional training, was, as one can easily see, no slight task; but to a man of energy and determination, the difficulties did not prove a barrier to his success.

He began the practice of his profession at Franklin, Tenn., in 1908; but Franklin is located in a stock-raising and grain section, and the farmers are able to handle their work with the assistance of day labor for about six months in the year, leaving the laboring class, to which most of the Negroes, of course, belong, unemployed for the other six months; and the latter also find it almost impossible to rent land so as to operate farms on their own account; so after two years there, Dr. Williams decided to locate in a section where the agricultural interests were more varied, where the Negroes could rent or buy lands, and where there were no obstacles to their continuous industry and consequent earnings; so he chose his present location at Eatonton, Ga., where he located in Feb., 1911, and which he says he has never had occasion to regret for a moment. His progress there has been most satisfactory, as he has a good and growing practice, and is accumulating some property, and is highly regarded by his neighbors.

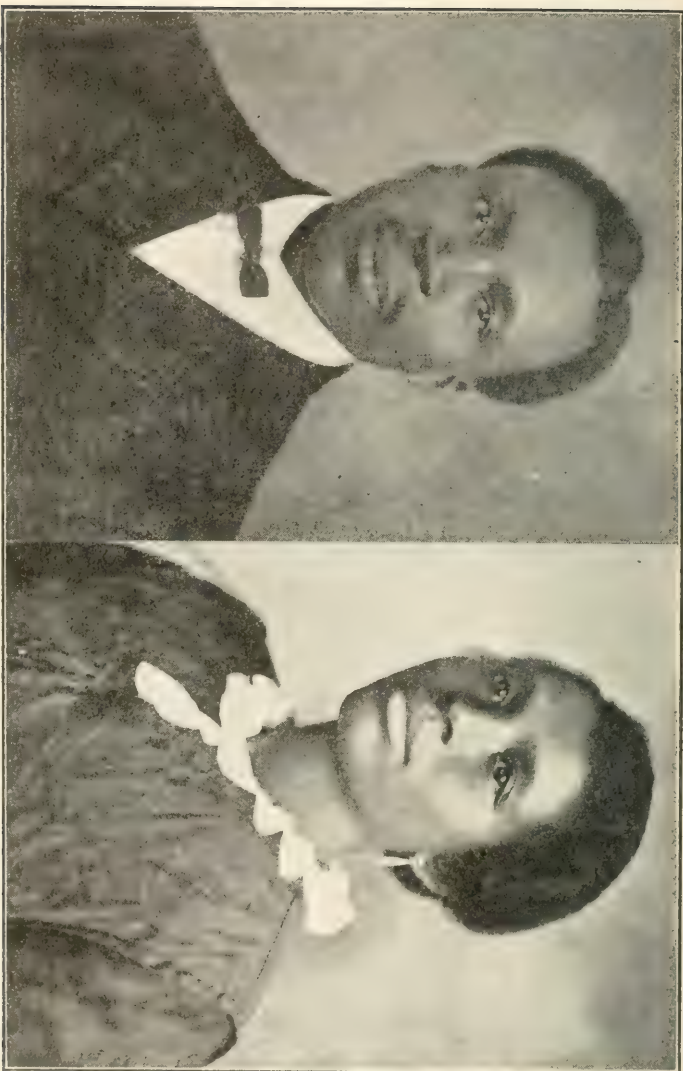
On February 18, 1900, he was married to Miss Alma E. Wadsworth, of South Carolina, who had been adopted and educated by Rev. and Mrs. R. K. Kearns. Of the four children born to them, two are now living—Ethel Valeria and Theodora Christina Williams.

Dr. Williams has traveled extensively in the United States and Canada. He continues to be a close student of his profession, and owing to that fact and the almost constant demand for his services he finds little time for reading of books except on medicine and surgery. Politically he is an Independent. He is a consistent member of the A. M. E. Church, in which he is a steward. He is affiliated with the Knights of Pythias, Odd Fellows and Knights of Tabor. He believes that the largest need of the race is a more intelligent, moral, industrious and economic parentage—things that must be recognized as vital to the best welfare of the people of any race.

JOHN THOMAS SAUNDERS

REV. JOHN THOMAS SAUNDERS, who has been in religious and educational work since boyhood, is a graduate of Lincoln University, and resides at Valdosta. Few young men of his race in South Georgia have done more effective work than has Elder Saunders. He is a native of that part of the State, having been born in what was then Decatur, now Grady county, October 15th, 1873. His parents were Cornelius, a Baptist preacher, and Georgian Saunders. His paternal grandfather, Henry Saunders, was also a Baptist preacher. His grandmother was Mollie Saunders.

The family moved from Decatur into Mitchell county, where the boy went to school. Later, when they went to Valdosta, he attended the Valdosta city school. About the age of fourteen, he joined the Macedonia Baptist Church and entered the ministry before he was twenty years old. He took the normal course at the State school at Savannah, continued the study of the classics, and while there learned carpentry. Feeling the need of better preparation for the ministry, he went to Lincoln University and with such assistance as his father was able to render, and by working during vacations and afternoons during the sessions, he was able to complete the course in 1901 with the S. T. B. degree. His first work was to teach in a private school in Lowndes county at a church, where his father was pastoring. His first public school work was in Mitchell county. Later he taught at Claxton for a year and was principal at Tifton for two years. He then taught for several years in Lowndes county. During all these years he had in mind the establishment of a denominational school for the Baptists of South Georgia. He got his people to thinking about it, and started a subscription which some years later resulted in the establishment of the Little River Institute, at Sparks. Professor Saunders was made principal and remained at the head of the school for four years. Under his administration a good schoolhouse was erected and the work put on a substantial basis.



JOHN THOMAS SAUNDERS AND WIFE.

After entering the ministry, he began with mission work. His first pastorate was at Riverhill Church in 1904, where he remained for more than five years. He was then called to the Mt. Calvary Church at Valdosta, where he repaired the house and paid off a mortgage. Other improvements have been made and an organ installed. Other and shorter pastorates have been Barrett and Jerusalem. Elder Saunders has not been active in either politics or the secret orders. Apart from his educational work, he has taken an active interest in the work of the Macedonia Association, of which body he is clerk. Prior to this, he was clerk of the Little River Association.

On November 18, 1903, Dr. Saunders was married to Miss Missouri D. Hodge, of Valdosta. After her death, he was married to Miss Catherine B. Ayers, of Sylvester. Mrs. Saunders was educated at Milledgeville and Spelman and was a trained teacher when she married. She has been of great assistance to her husband in his work and is still engaged in teaching. Dr. and Mrs. Saunders own an attractive and well furnished home on the outskirts of Valdosta.

GEORGE A. CUNNINGHAM

GEORGE A. CUNNINGHAM, of Oglethorpe county, was born on November 12, 1860, only a few months before the outbreak of the War Between the States. The success he has made as a business man and the esteem in which he is held by the organizations with which he is identified show what a man of intelligence can do who is not afraid to work.

His parents were James William Cunningham and Lottie Williams. His grandparents on his mother's side were Roger and Eliza Williams.

Growing up on the farm during the war and the hard years following it, his education was limited to the public schools, but he made good use of his time. He also learned well how to do all sorts of farm work. In 1880 he began farming for himself



GEORGE ALEXANDER CUNNINGHAM.

and is now one of the substantial, well-to-do men of his county.

On January 28, 1882, he was married to Miss Amanda Ellen Yancey, a daughter of William and Mary Yancey, of Alabama. They have eleven children: Johnnie, James W., Miles F., Roberta L., Janie L., George Alexander, Jr., Kulah N., Henry T., Mary E., Clara B. and Amanda H. Cunningham.

As a farmer, Mr. Cunningham has worked intelligently and read more than the average man along agricultural lines. In politics he is a Republican and has long been active in the party. He is now a member of the Executive Committee and frequently attends the conventions. He was a delegate to the Chicago convention which nominated Roosevelt.

He is a member of the Baptist church in which he is a deacon, and is president of the Jeruel Baptist Sunday School Convention, and a trustee of Jeruel Academy. He is a Mason and an Odd Fellow, and belongs to the Household of Ruth, the Good Samaritans and the Gospel Aid. He is especially prominent in the work of the Good Samaritans, being treasurer of the State Grand Lodge No. 7, which position he has held for a number of years. He is also a member of the Building Committee which has in charge the erection of the Good Samaritan Temple at Athens at a cost of more than \$22,000.

Mr. Cunningham owns a small farm which has steadily enhanced in value till it is now worth at least fifty dollars per acre.

TAYLOR CARTHAN

“REMEMBER now thy Creator in the days of thy youth,” is a phrase that inevitably rises in the mind of one who reflects upon the life work of the Rev. Taylor Carthan, one of the greatest evangelists of his time.

He was born at Blakely, Early county, Georgia, September 22, 1855, and now resides at Macon. His parents, Owens and Clarissa Carthan, were both slaves. His maternal grandpar-



TAYLOR CARTHAN.

ents were Smart and Tama White. Beyond this he knows little of his ancestry.

On January 7, 1877, he married Miss Julia Jackson, of Houston county, who passed away leaving three children, Cornelius, Samuel and William. On January 7, 1914, he married Miss Effie Wicker, of Norwood, Georgia. She was a teacher before her marriage. They have one child, Ruby T.

Doubtless the most important event of his life was his conversion between the age of twelve and thirteen years. Brought into the church so young, and at an early age having to support a widowed mother, Carthan had neither inclination or time for anything but hard work on the farm where he lived and the consolations of his faith. He went merely to the Perry public schools. In 1877 he felt a call to the ministry, was ordained in 1880, and joined the conference of the A. M. E. Church in 1882. The record of his pastorates is long. It begins with Oglethorpe in 1881, where he served a year; Perry, two years; the Putnam County Circuit, three years; Harrison, Wrightsville, Clinton, Columbus, Camp Hope Station, Moultrie, Ashburn, Darien, each two years; Lumpkin, Bay Springs Circuit, Douglas, Hawkinsville, each one year.

He was State Evangelist for two years, during which time he traveled all over Georgia, drawing immense audiences everywhere, who were brought into the church by the power of his consecration and oratory. He added 1,012 members to the church during these two years and by evangelistic work and his pastorates has converted more than 6,500 people. He was made Presiding Elder of Tallapoosa District for a year, thence was sent to Haddock, and thence to Macon, where he has been located for five years.

Naturally, his reading is confined principally to Bible study. He is a Republican, votes and advises in accordance with his convictions. He is a Knight Templar of the Masonic order and is chaplain for the Knights Templar of Georgia.

He has not devoted his life to money-making, yet it is pleasant to know that this noble old man has enough property to provide a modest competence and a home he can call his own.

He believes that the welfare of the race can be best promoted by absolutely fair dealing on both sides.

Yes, Taylor Carthan's wonderful service for good well illustrates the quotation with which we began; and as the years have come on he finds much pleasure in them—recollection of duty done, not shirked; of clean living throughout; no spots to regret. So he has joy of work in the present and looks forward serenely to many more years of pursuing his high calling.

SAMUEL DAVID COTTERELL

AMONG the well equipped colored physicians of the South must be mentioned Dr. Samuel David Cotterell, of Waycross. He is a native of Jamaica, British West Indies, where he was born April 9, 1883. His parents, both of whom are living (1916), are Henry Cotterell, a contractor, and Isabella (Bradford) Cotterell.

As a boy young Cotterell attended the government schools at Kingston, which was supplemented by work at a private school.

Later he came to the States, landing at Baltimore. From Baltimore he made his way to the Southern Christian College at Edwards, Miss. He recalls that he had only seven dollars left with which to begin his course. Such were his industry and application, however, that he completed the course and won his B.S. degree in 1908. This he was able to accomplish by painting and carpentry and by putting in full time at work during vacations. By the same means he was able to pursue his medical course at Meharry, graduating with the M.D. degree in 1912.

Such was his equipment that he taught electrical therapy for two terms at Meharry, serving also as Interne at Hubbard Hospital and Wilson's Infirmary. Coming to Georgia after completing his course, he practiced at Rome for a couple of months in 1912. It was on June 17 of that year that he was married to Miss Clara Lawrence, of Cartersville. They have two children:

Lionel and Carl Cotterell. Mrs. Cotterell was a teacher before her marriage.

In March, 1913, Dr. Cotterell located in Waycross, where he has since resided. He was successful from the beginning and enjoys a growing practice.

Dr. Cotterell retains his British citizenship and so takes no active part in politics. He is a member of the Christian church and while in Nashville was pastor of the First Christian church of that city. He is active in the work of the Y. M. C. A.

Among the secret orders he is identified with the Odd Fellows and the Masons. He is medical examiner for the former and for the Standard Life Insurance Co. He owns a comfortable home and well equipped offices at the corner of Parallel and E streets, and is also accumulating other real estate.

JOHN FRANKLIN DORSEY

REV. JOHN FRANKLIN DORSEY, one of the most successful young Methodist preachers of the State, is a good illustration of what pluck and perseverance will do in the face of meagre opportunities and difficulties. He was born in Clayton county, January 28, 1879. So it will be seen he is still on the sunny side of forty. His parents, Isaac and Lavinia Dorsey, were both slaves before Emancipation. His grandfather was Peter Dorsey. His mother's people were brought to Georgia from Virginia. The Dorsey home was a Christian home and its influence was early reflected in the life of the boy. He was a regular attendant at the Sunday School and was converted at the age of eight. Even as a youngster he felt called to the work of the ministry.

As a boy he attended the public schools of Clayton county which was the limit of his educational opportunities except such as he created for himself by his own exertions. He joined the Conference in 1909 and was assigned to the Flowery Branch Circuit, which he served for two years. His next appointment was the Gillsville Circuit where he remained for

two years, and was then promoted to the more important field at Lawrenceville, where the work prospered under his administration. A new house of worship was erected and the life of the church quickened. Rev. Dorsey is a successful revivalist and gives particular attention to the work of the Sunday School and the young people. In politics he is a Republican and among the secret orders is identified with the Odd Fellows.

On September 10, 1900, he was married to Miss Amy Estes, a daughter of Mack and Winnie Estes, of Clayton county. They have two children, Mozella W. and Fannie S. Dorsey. They own a comfortable home.

CHARLIE WILLIAMS

REV. CHARLIE WILLIAMS, Baptist minister of Augusta, was born in the days of slavery in Burke county.

The date of his birth was December 21, 1856. His father, Larry Williams, was a slave, and was sold away from the family about the time the boy was born. His mother's maiden name was Eliza. Beyond the fact that his grandmother's name was Nellie, he knows nothing of his ancestry.

Coming of school age at a time when slave boys were still denied the opportunities of schooling, he of course did not enter school till after the war. Such was his desire then for an education that he worked during the day and went to school at night. Later, when his earning capacity increased, he worked only half the day and attended school the other half. It was thus that he secured his education, chiefly at Paine College.

Charlie Williams was converted at the age of thirteen and joined the Red Bank Baptist Church in South Carolina, before Negro churches had been organized in that community. Soon after that he felt called to preach and was licensed by the Pleasant Grove Baptist Church and ordained to the full



CHARLIE WILLIAMS.

work of the ministry by the Summerville Church. His first pastorate was the Pleasant Home Church, to which he was called in 1879, and which he still serves.

He is an industrious man, and increased the small earnings of a young pastor by repairing chairs, making baskets and working in a nursery. In 1882 he was called to the Summerville Baptist Church, and later the Mt. Olive and Pleasant Grove Churches. He is now serving Summerville Baptist; Mt. Olive, Augusta; Pleasant Grove Baptist Church, Warrenton.

Notwithstanding his late start, he has traveled extensively in the United States. His reading is largely along the line of the Bible and sacred literature. He is identified with the Pythians, and is president of the Pastoral Conference of Augusta, Ga. He owns a comfortable home near Augusta, and believes that the best interests of the race are to be promoted "by learning to work; avoiding extravagance; cultivating good company, and by the saving and proper investment of their money."

On August 9, 1874, he was married to Miss Amy Roberson, a daughter of Zad and Grace Roberson, of Barnwell, S. C. Of the four children born to them, three are now living. The eldest, Samuel J., like his father, is a preacher; one daughter, Clara, married Matthew Brown, and another, Lilly, married Edw. Dunn.

Mr. Williams has had a fruitful ministry and has baptized into the church nearly 2,000 members; about half of these have been at the Augusta Church. He stands high in his local association and in the State Convention. He is Chairman of the Trustee Board of the Shiloh Baptist Association and a member of the State Reformatory Board. Among business institutions, he is Vice-President of the Pilgrims Life Insurance Company, and apart from his own pastorate has done a great deal of evangelistic work for the brethren. Since entering the ministry he has built churches at Summerville, Mt. Olive and Warrenton and has remodeled a number of others.

THOMAS JEFFERSON ELDER

PROFESSOR THOMAS JEFFERSON ELDER, who is at the head of the Sandersville public school, has set some new standards in educational work among the colored people of Georgia.

He was born at Athens just after the war, on December 25, 1866. His father was Blant Elder, a planter. His mother was Sarah A. Love.

As a boy he attended Knox Institute at Athens, and early aspired to a college education. The way was not easy. In fact, it was necessary for him to work his own way through school. He was able to do this by working at school and teaching during Summer vacations. In this way he was able to spend four years at Atlanta University. His first work as a teacher was at Athens, where he taught for two years. In 1889 he was elected to the principalship of the Sandersville school, which at that time had an enrollment of little more than 100 and was held in the Baptist Church. Under his direction the school has steadily grown to an enrollment of nearly 400, with a faculty of seven teachers. Every phase of the work has been improved and many new features added. One secret of his success has been the fact that he is not content with past accomplishments, but keeps himself and his teachers abreast of the times in educational work. He keeps in touch, through his Summer school work, with the most advanced teaching methods and the best there is in industrial training. He spent three terms at Morgan Park Academy, Chicago, where he specialized in history and literature. He attended Cook County Normal one term and has done special work along industrial lines at Hampton. Professor Elder has done his work in Sandersville in such a way as to have the hearty approval and cordial co-operation of the best people of both races. He manages his teaching force skilfully and seldom has any friction to report to the school board.

One of the first things necessary was to provide himself

with proper buildings. This was necessarily a slow process, but he now has a plant which would do credit to the larger cities. His schoolrooms are comfortably seated and well equipped in every way. The main building and grounds were provided for by popular subscription in the county and city. The domestic science hall was made possible by the General Education Board and the shop was equipped by Robert Fulton Cutting, of New York. Such things as sewing and cooking are emphasized in the domestic science department, while the boys are taught carpentry and hand craft in the industrial department. Professor Elder is looking forward to the establishment of an agricultural department in his school. The school fair is held annually, and the County Training School is conducted by him for Washington county.

Professor Elder's work has been of a constructive sort and has exerted a wide influence not only in Sandersville, but in all parts of Georgia. The boys and girls who attended his schools years ago have gone out as teachers and home makers and are themselves the best advertisement of his methods.

Though not active in a political way, he is a Republican and a member of the Methodist Church in which he is a steward and superintendent of the Sunday School. He is not identified with the secret orders. In fact, he believes that the best interests of the race would be served by fewer secret orders, well managed, with strict attention to industry, economy and honesty.

October 9, 1889, he was married to Miss L. L. Phinizy, of Athens. They have four children: L. Blanche, Charles S., Alfonso and Thomas J., Jr., Elder. Professor Elder owns a comfortable home in Sandersville and considerable tenant property in the city of Athens, Ga.

JOSEPH IRA CANTRELL

THE NEGRO boy who has to make his way in the world has sometimes found teaching school for a few terms a stepping stone to the thing he desired. Very different is the experience of the boy who starts out to fit himself for teaching as his life work. There must be years of careful preparation and training as well as perseverance and devotion to the work.

Among the prominent and rising young Negro educators of Georgia is Prof. Joseph Ira Cantrell (1916), Superintendent of the colored graded school of Monroe.

He is a native of White county and a son of Ira and Bethena (Bell) Cantrell, both of whom had been slaves before Emancipation. Growing up on the farm in White county and attending the short term public schools, he in some way became ambitious for an education. The outlook was not bright. His parents were poor and themselves uneducated and there was no good school near his home. So he left home when he was sixteen to seek the opportunities which his own section did not offer. He went to Gainesville, where he made his way by working afternoons and mornings. During the Summer he would work with Prof. A. F. Johnson, whose cordial assistance in every way he acknowledges with gratitude. He was soon able to get a teacher's license. Thus equipped he returned home and for two terms taught at the place where as a boy he had gone to school. He taught four terms in Lumpkin county and one in Hall. He was then called back to White county to take charge of the Nacoochee School. When he began his work at Nacoochee the term was five months and the enrollment forty; when he left seven years later, the term was eight months and the enrollment seventy-five. He had also inaugurated an industrial department. In 1912 he was elected to the Superintendency of the Monroe School, where he has steadily grown in popularity. The building and grounds have been improved, a piano purchased and other features

added. His enrollment reaches nearly two hundred and he has three assistants.

When Prof. Cantrell began to earn money for himself he determined to go to college. Accordingly he entered Clark University, pursuing those courses which would specially fit him for his work as a teacher. Later he took a Normal and Manual Training course at Tuskegee, and has also profited by correspondence courses and educational journals. Let no one imagine that this was easy for the boy starting without means or backing other than his own unconquerable will. He simply refused to be discouraged and by patient effort and through the co-operation of friends who believed in him he has been able to work out a large measure of success and wherever he is known he is regarded as a capable and trustworthy leader of his people.

On April 16, 1905, he was married to Miss Florence Adeline Dorsey, a daughter of Robert and Malinda Dorsey, of White county. They have two children: Idella and Charlie Alexander Cantrell.

In politics, Prof. Cantrell is a Republican, and in religion, a Methodist. He is a member of the Pythians and the Good Samaritans. He is a successful insurance man and is local representative of the Standard Life. His favorite study is mathematics; his favorite reading, biography. He owns property in White county and believes that we must look to practical education for progress.

COLEMAN LEWELLYN BONNER

THE STORY of the life and work of Dr. Coleman Lewellyn Bonner, who is one of the leading lights of the C. M. E. connection in Georgia, should be a source of helpful inspiration to every Negro youth in the land. He is a versatile man who has made a success of everything to which he has turned his hand. That he is a successful pastor is attested by the fact that almost immediately after entering the



COLEMAN LEWELLYN BONNER.

ministry, he stepped from a small appointment at Waycross, paying a salary of \$200.00 a year, to the First Church at Savannah, at a salary of \$1,000.00 a year and is now (1916) stationed at Trinity Church, Augusta, the mother church of his denomination. His work as an administrator of church affairs was of such character that he was retained as Presiding Elder as long as the law of the church would permit. He is no less successful as a business man, and while engaged in the active work of the ministry, has made as much as 100 bales of cotton a year on his plantation in Burke county. He is also a man of books and has surrounded himself with an extensive library, which he has learned to use intelligently. As a teacher, he holds the chair of Pastoral Theology.

Dr. Bonner is a native of Dallas county, Alabama, where he was born November 2, 1873. His father, Rev. Thomas H. Bonner, was one of the founders of the Alabama Conference of the C. M. E. Church. His mother, Mary Ellen (Harris) Bonner, still (1916) survives.

He attended the public schools of Alabama as a boy, which did not, at that time, offer the opportunities now afforded even by the poorest schools. Having been brought up in a Christian home, he came into the church at the early age of nine and felt from his earliest childhood that his work in life was to be that of the ministry, as was his father's. When he had reached young manhood he was licensed to preach and joined the conference under Bishop R. S. Williams. After that, he attended Paine College for the academic course. Later, he took his college course at Clark University, Atlanta, and his theological course at Gammon Seminary, where he won his degree. Afterwards, the D. D. degree was conferred on him simultaneously by Paine College, Augusta, and Miles College, Birmingham, Alabama.

Immediately after finishing his work at college, he entered upon the active work of the ministry and was temporarily assigned to Hawkinsville. At the next conference he was sent to Waycross, where he remained for a year, and then, to the surprise of everybody, especially the older men of the conference, was appointed to the important station of the First

Church, Savannah. Such was the character of his work that he was retained for three years, when he was sent to Butler Street, Atlanta, for two years. After that he was appointed to the Presiding Eldership of the Elberton District, which he served for eight years, residing at Toccoa meanwhile. His next work was as Presiding Elder of the Athens District, which he served for two years, having in the meantime transferred his residence to Green's Cut, Burke county. After having served the Athens District for two years he was (1915) assigned to Trinity Station, Augusta, which is considered the best appointment in the State. While on the Elberton District, several substantial houses of worship were built and others repaired.

Dr. Bonner is a forceful and popular speaker and is the representative of the Georgia Conference on the General Board. He is a regular attendant at the General Conferences of his denomination, and was a delegate to the Ecumenical Conference which met at Toronto, Canada, and also a fraternal delegate to the M. E. Church, South. On his moving to Augusta, the Trustees of Paine College availed themselves of his splendid equipment and assigned to him the chair of Pastoral Theology.

Among the secret orders, he is identified with the Odd Fellows, Masons, Pythians and Mosaic Templars, and has held high official positions in all of these. While Dr. Bonner is a vigorous leader of his people, his relations with the best white people in the sections where his work has called him have always been cordial and helpful.

On February 28, 1902, he was married to Miss Roxie Rhoades, a daughter of Jerry and Millie Rhoades, of Green's Cut, Georgia. She was educated at Paine College, and was a teacher before her marriage to Dr. Bonner. They have valuable real estate at Green's Cut, Atlanta, Toccoa and Elberton, which, since his removal to Augusta, is rented. As stated above, he makes as much as 100 bales of cotton a year on the plantation at Green's Cut.

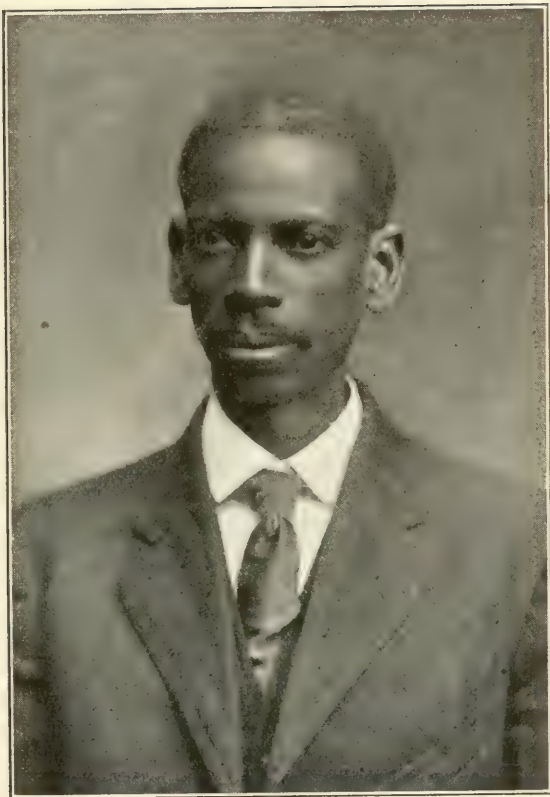
SHADRACH R. MARSHALL

PROF. SHADRACH RICHARD MARSHALL, of Columbus, principal of the Claflin public school, has made for himself an enviable place in the educational life of Columbus. He was born in the adjacent county of Talbot on September 10, 1867. His father, Bozer Marshall, who was a slave, was a carpenter by trade. His mother's name was Evaline. His grandparents were Reddick and Susan Marshall.

Young Marshall spent his boyhood days in Talbot county and attended the public schools there, such as they were. When grown up, he moved to Pike county, Alabama, where he worked on a farm for four years, attending public school after crops were done, and during the Winter. His employer, seeing his aptitude, encouraged him to go to Tuskegee, so when he had saved \$50.00 he entered that institution, then almost in its infancy, but already doing good work. When his money was exhausted, he sold his watch and some of his clothes so as to finish the first term, at the end of which he went to Birmingham and worked in the mines during vacation. Frequently he would work overtime at odd jobs and occasionally worked all night at such heavy work as unloading sand and would then go back to the mines for a full day the following morning. This enabled him to save \$120.00 with which to begin his second term's work. It was by such enterprise as this that he was able to earn his way through school, completing the course in 1888. He mastered the printing trade, which he turned to good advantage until he was out of school. He reckons the influences of school life and of his associates as among the strongest and most helpful that have come into his life.

When he was able to secure a teacher's license, he began teaching in Talbot county. His work as a teacher has been confined to two counties, Talbot and Muscogee, in Georgia, and to Pike and Bullock counties, in Alabama.

After locating in Columbus, he edited the Columbus Rifle,



SHADRACH RICHARD MARSHALL.

a Republican paper, for two years, in addition to his educational work. In 1897 he was elected teacher of the seventh grade of the Sixth Avenue School, but the following year was promoted to the Twenty-eighth Street School as principal, where he remained for ten years. In 1908, without any solicitation on his part, he was transferred to the principalship of Claffin School, with an increase of salary to \$50.00 a month.

On the eleventh of August, 1898, he was married to Miss Ida B. Morgan, who has made for him an ideal wife.

Though not active in politics, he is a Republican. He is a member of the A. M. E. Church and is Treasurer of the Board of Trustees and Assistant Superintendent of the Sunday School. He belongs to the Odd Fellows, Masons and the International Benevolent Society. He has been too busy up to this time to travel very extensively. He keeps up with current events through the papers and magazines and is a constant reader of the leading English and American classics. He owns a comfortable home in Columbus and feels that one of the most pressing needs of his race is self-confidence and co-operation. He keeps in touch with the most progressive teaching methods and is regarded as a good citizen by both his white and colored neighbors.

ANDERSON MAXWELL

REV. ANDERSON MAXWELL, of Marietta, is a native of Cherokee county, who has spent an active life in that section of the State where he was born and reared. He first saw the light on December 29, 1854, and remembers very distinctly the Civil War. His father was a white man. His mother was Emily Maxwell and his maternal grandmother was Hannah Dobbs.

His mother moved to Milton county during the war and the boy was in his teens before he had any opportunity to go to school. He then attended night school in Milton county and later the free schools of the same county, but was denied the



ANDERSON MAXWELL.

opportunities of a college education. After his marriage he took a course of study, however, covering a period of four years under the distinguished Dr. Gaulden, who then resided at Roswell. As a boy and young man he was a hard worker and he has been all of his life.

He was converted in '79 and in less than twelve months, entered the ministry, being ordained by the Pleasant Hill Baptist Church, of which he was a member, on February 2, 1880.

He served that church as pastor for two years and has been preaching steadily for thirty-six years. In that time he has pastored the following churches: Stoney Point, in Forsyth county, one year; Ridge Church, Cummings, five years; Enon, in Campbell county, two years; Cole Street, Marietta, five years; New Hope, Dalton, two years; Jonesville, three years; Douglasville, ten years; Villa Rica, four years; Temple, one year; Galilee, two years; Big Bethel, one year; Ball Ground, three years; Woodstock, five years, Liberty Hill, four years.

Elder Maxwell has traveled extensively over Georgia and adjacent Southern States and into the Middle West. He has not kept an accurate account of the number of people brought into the church, but his has been a fruitful ministry, not only in his own pastorates, but as he has assisted the brethren in their evangelistic work. New church houses have been built and remodeled at various points.

As a young man he worked on the farm, but later learned the carpenter trade, which he followed while at Roswell. About twenty-five years ago he moved to Marietta and in addition to his ministry has run a shoe shop. He owns a comfortable home in Marietta, besides other property. He is Chairman of the Executive Board of the Sunday School Convention, and Secretary of the Executive Board of the Kenesaw Association, of which he is also Vice-Moderator.

Elder Maxwell is a Republican and is active in his party. He was a delegate to the National Convention at Chicago in 1904, from the Seventh Congressional District, and is on both the County and State Committees. He is a Mason.

In October, 1874, he was married to Miss Savannah Strickland, a daughter of Dennis and Hannah Strickland, of Cobb county. There are six children: Rev. Charles Maxwell, Dalton; Shaddie M. (Mrs. Vick); Corinne (deceased); Ursula (Mrs. Jenkins); Manar (Mrs. Hutchins), and Frances (Mrs. Allen) Maxwell.

Mrs. Maxwell passed away in 1908 and Elder Maxwell was married a second time, in 1912. The second Mrs. Maxwell was formerly Mrs. Julia Strickland, of Cherokee county.

Elder Maxwell traveled as a Sunday School Missionary under the auspices of the Kennesaw Association for one year, and for the Union Association another. In his first year he organized fifteen Sunday Schools and one new church, and during the next year visited forty-two separate Sunday Schools in addition to his regular pastoral work.

DENNIS FULTON DOUGLASS

PROF. DENNIS FULTON DOUGLASS, who has been principal of the Montezuma Public Schools since 1906, and who is doing splendid work in his chosen profession, is a native of Augusta, where he was born just before the outbreak of the war, on February 1, 1860. His father was George Douglass, who was by trade a carpenter. His mother was Martha Lanier.

After attending the public schools, young Douglass went to Hampton Normal and Agricultural Institute, at Hampton, Va., and later attended school at Winstead, Conn., completing the course there in May, 1876. His father having died at the end of his first term in school, the boy had to make his own way after that, which he did with steady courage and determination.

On the completion of his course, he returned South and began teaching at Schofield Normal, at Aiken, S. C. This was in the Fall of 1876. He continued to teach until 1882, when



DENNIS FULTON DOUGLASS.

he took charge of the "Journal of Progress," published at Augusta. Later he got on the carrier force of the city, and was subsequently appointed railway postal clerk, but was displaced from the service during the Cleveland administration, but returned to the service after Harrison's election. While in Augusta he also edited "The People's Defense." He felt all along the call to educational work, and finally decided to return to the schoolroom. In 1900 he went to Macon and became the manager of "The Baptist Truth," and printing concern of Central City College, where he was also engaged as a teacher of mathematics. Three years later he decided to give his whole time to teaching, and in 1906 was elected principal of the Montezuma Public School.

Prof. Douglass is a practical man, and undertakes to link up the work of his school with the life of his people. He runs a truck farm, raising among other things celery on a large scale. He was the first man to demonstrate that the soil of Montezuma was adapted to celery. In his school work he gives special attention to instruction in agriculture, and feels that much depends on the sort of work he is doing.

Prof. Douglass is a Republican in politics. He is a member of the Baptist Church, and a faithful teacher in the Sunday School. Among the secret orders he is identified with the Masons, Pythians and Odd Fellows. He has traveled extensively over the country. While he is a great general reader, he prefers philosophy. He believes that the best interests of the race are to be promoted by making the individual more worthy, self-helpful and truly religious. He practices the doctrines which he preaches, and apart from his school work does most of his own field work, and owns a comfortable home, and is regarded as a reliable and useful citizen in the community in which he lives.

On December 26, 1906, he was married to Miss Salina A. Hines, a daughter of Julia and William Hines. They have one child, named Mercedes.

NOAH BELL WRIGHT

IT WOULD be hard to find a more well-rounded career of genuine usefulness and inspiration than that of the Rev. Noah Bell Wright, D. D., of Macon.

He was born April 29, 1867. His parents, Edward and Martha (Goolsby) Wright, were both slaves. Back of them he knows nothing of his ancestry.

He received a rudimentary education in the rural schools of Lowndes county, while working hard on the farm. Under private instruction, however, he reached a point where he could get a teacher's license and pursued that calling in Coffee and other counties for a time. At eighteen, however, he was converted, united with the St. John Baptist Church, and almost immediately felt called to the ministry. By the same church he was licensed and ordained and was called to the pastorate of his home church which he served for eleven years. He gave up teaching school as soon as he began to preach, but he continued to farm all the while he pastored by which means he has accumulated a good competence; a small farm near Macon and 500 acres in Lowndes county besides his home.

That his pastorates have been successful is amply evidenced by the fact that he was retained for five or six years in practically each place—Mt. Olive, New Hopewell, River Hill, Pleasant Grove, Ochlochnee, Beulah Hill and has been in Macon since 1904. Also by the improvements he has made in each place, having as one big achievement to his credit the building of Mt. Moriah Church, Macon, at a cost of between \$15,000 and \$20,000. He has baptized about 1,500 souls.

The Rev. Wright is a Republican and affiliated with both the Masons and K. P's.

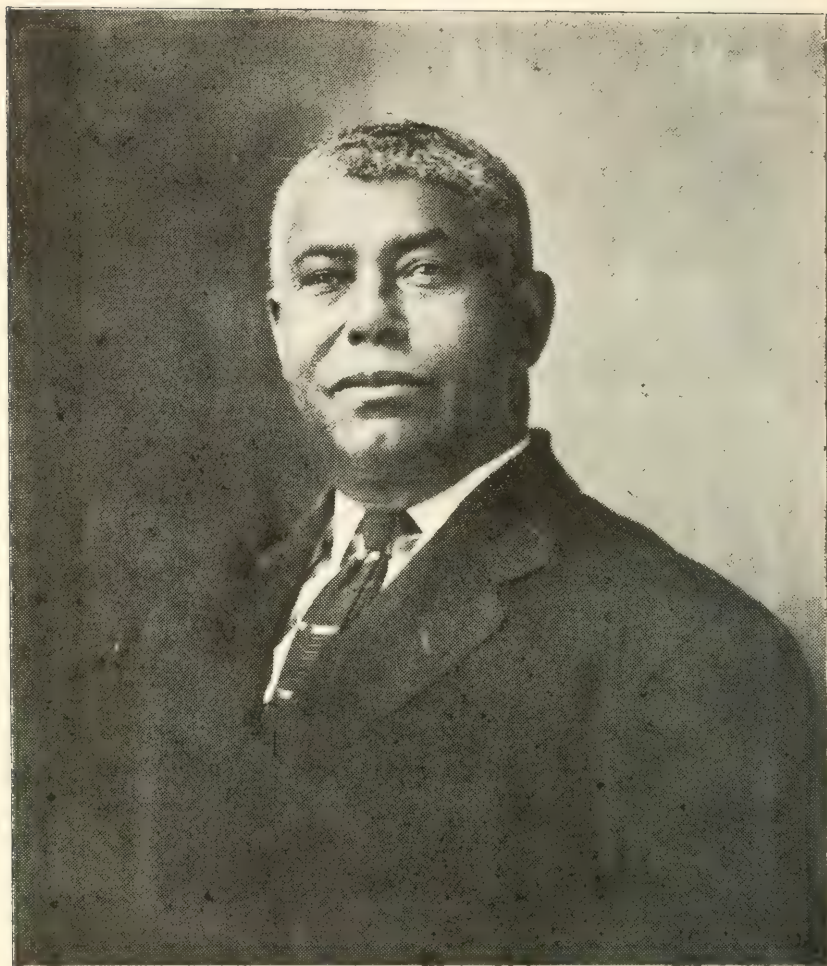
He has been twice married. The first time to Miss Madie L. Hall, of Stockton. The second time to Miss Minnie D. Thomas, daughter of Henry and Annie Thomas, of Macon. To the latter only one son has been born, who died in infancy.

Mr. Wright attends all the national conventions of his church and has traveled in every part of America.

This brief recital abundantly proves what was said, at the outset, of his well-rounded career; farmer, teacher, preacher and a success at each; a good executive and diligent in business, or he could not have built up his pastorates as he has done or acquired property of his own. He is a good neighbor and citizen who is popular and highly esteemed. His favorite reading is the Bible. After that, works of biography, poetry and history. His recipe for racial advancement is: "Confidence in themselves; confidence in God."

MAJOR MORRIS

REV. MAJOR MORRIS, Moderator of the Union Association, President of the State Sunday School Convention and a popular pastor of South Georgia, lives at Cordele. He usually signs himself "M. J. Morris." He is an energetic worker, and has made his influence felt over a large section of that part of the State. He was born in Taylor county prior to the war, July 14, 1857. He barely remembers some of the closing scenes in that great struggle. Rev. Morris' parents were Major Morris and Anne Everett. His grandmother on the mother's side was brought from Virginia to Georgia, and his grandfather on the father's side was a white man. Some years after the war, he went to Houston county. After he grew up and was able to work, he spent much of his time in the woods in the cross-tie business. On April 20, 1877, he was married to Miss Nora Finney, of Fort Valley. Six children were born, four daughters and two sons. Three daughters have grown to womanhood and married. They are Elizabeth (Mrs. Williams), Hattie (Mrs. Sutton) and Anne (Mrs. Allen). Both sons and one of the daughters passed away. After his marriage, young Morris attended the public schools of Houston county, which is the extent of his schooling, except a theological course at Atlanta Baptist Seminary,



MAJOR MORRIS.

which he attended for two terms, in 1889 and 1890. He has been a student all his life, however, and has kept up with the educational and religious movements of his race.

A couple of years after his marriage, he was converted and joined the Richland Baptist Church, by which he was ordained to the full work of the ministry four years later and which he served as pastor for eleven years. He was successful from the beginning. He has built, or greatly improved, the house of worship at every pastorate where he has remained for any length of time. At Myrtle, he built both the church and the parsonage. A house of worship was also erected at Mt. Calvary, Cordele, where he preached for nineteen years. Later, a new church was organized and called the Morris Tabernacle. This organization has grown to a membership of 150 and worships in a comfortable house that was built by him. He served Salem Church at Fitzgerald for fifteen years and erected a beautiful building there. For eleven years he has been President of the State Sunday School Convention. He is a regular attendant at the National Convention and a prominent figure in the State Conventions. He recently accepted a call to the Montezuma Baptist Church.

Dr. Morris is a Republican in politics, and is a member of the Masons, Pythians and some other local benevolent orders. He carries a straight life policy in the New England Mutual Life Insurance Co.

Referring to the needs of his people, he says that they are to be helped most by education and religion; but insists that the education shall be something more than a mere smattering of book learning, and that religion shall relate itself to piety.

Rev. Morris has done well in a business way. He owns considerable property in Cordele, which yields him a rental of \$60 a month, and carries on rather extensive farming operations also.

JOHN WILLIAM CARSON

AMONG the leading ministers of his denomination in his section is Rev. John William Carson, of Talbotton, a prominent pastor and Moderator of the Mount Carmel Baptist Association. He was born in Macon county July 5, 1851. His parents were Jim and Harriet Carson. His grandfather was Peter Carson and his grandmother on the mother's side was named Lucy.

Having been a slave until thirteen years of age, and then finding it necessary to aid in the support of the family by steady work on the farm, he had no early educational advantages other than those which came from regular and constant work. This training was valuable in the building of character and later, when he learned to read and write, he was able to gather for himself much valuable information though deprived of the opportunities of schooling.

Soon after the war, when he was about sixteen years old, he was converted and joined the Locust Hill Baptist Church. Even as a young man he felt called to the ministry and was licensed to preach by his home church and ordained to the full work of the ministry on November 3, 1879. Since that time he has been one of the most active men in the denomination in his part of the State. His first pastorate was at Flat Rock Church in Harris county, which he served for five years. Since then he has pastored Powell thirty years, Bethel six years, New Hope nearly twenty-five years, Hopewell, at Butler, Georgia, six years; Antioch, in Taylor county, six years; County Line two years; Shady Grove, in Talbot county, nineteen years; Hopewell, in Muscogee county, eighteen years. He is now (1916) pastor of Shady Grove, Powell, Hopewell and Welcome in Talbot county, where he has been for seven years.

Nearly twenty years ago he was elected Moderator of the Mt. Carmel Baptist Association, which position he has held without a break until the present time. There are twenty-eight churches in this connection. In politics he is a Repub-



JOHN WILLIAM CARSON.

lican and belongs to the Masons and Pythians. He is careful and economical in handling business matters and has accumulated some property, including a good home at Talbotton. He has brought into the church hundreds of members and has done much revival work. In the month of August, 1916, he baptized seventy-eight new members. He is a trustee of the Central City College and a life member of the Baptist State Convention.

On September 5, 1870, he was married to Miss Fanny Jones, a daughter of George Jones, of Chattahoochee. Of the two children born to them only one, Dessie, is living.

LUTHER SAMUEL HARPER

IN THE prosperous little city of Washington, Georgia, Prof. Luther Samuel Harper has worked and taught for nearly a quarter of a century. He has been ably assisted by his wife, who is a graduate of Spelman Seminary. Together, they have made the public school of Washington a success, have established a home where they are surrounded by the comforts of life and have accumulated other valuable real estate, including both business and residence property.

Professor Harper is a native of Elbert county, where he was born May 15, 1871. His parents, Henry and Harriet (Alexander) Harper, were both slaves before Emancipation. His father is still living (1916).

Young Harper attended the public schools of Elbert county as a boy and when sufficiently advanced to secure a teacher's license, took up a school at Ruckersville and in this way earned money to attend Allen University, in South Carolina. During the years that followed he taught in Elberton, Hartwell, Greensboro, Thomson and in Oglethorpe county. He was elected to the principalship of the Washington county public school in 1896 and, although competing with two denominational schools in the same town, has built the work up



LUTHER SAMUEL HARPER AND WIFE.

to its present standard, which now requires a faculty of six teachers.

Prof. Harper has traveled extensively in the East and Middle West. His taste in reading runs to the best English and American classics. In politics he is a Republican. He is a member of the Baptist Church and Superintendent of his local Sunday School. He is an Odd Fellow and a Pythian, and also a member of the Good Samaritans and has done a good deal of organization work for this order. His savings have been invested in local business and residence property at Washington, where he is one of the well-to-do members of his race.

On December 28, 1893, he was married to Miss Mary Burns, a daughter of Bella Burns, of Wilkes county, who is herself a successful teacher. Professor Harper is an advocate of Christian industrial education and has demonstrated that however limited are a boy's opportunities he may yet succeed if he is willing to pay the price.

ELIJAH RICHARD RICHARDSON

ANOTHER man who found his life work right on the soil of his nativity is Elijah Richard Richardson, of Washington, Georgia, where he was born in August, 1860, the youngest son of Matthew and Hannah Richardson, then slaves but who were to be Emancipated within a few years. His father was a farmer. His paternal grandfather, Michael Richardson, was a carpenter by trade and his grandmother, Hannah Richardson, was a skilled weaver in those days of the hand loom. So he probably inherited these sterling qualities which, even in slavery days, were recognized as valuable.

The boy's education was by snatches, for his parents were old and feeble. He attended the public schools of Washington when he could, and also for a time went to the Knox Institute at Athens; entered the Atlanta Baptist College and spent one term, but then had to return to take personal care



ELIJAH RICHARD RICHARDSON.

of the old folks. Few indeed would make such an uncomplaining, simple surrender of personal ambitions, the good times of boyhood, the school associations, to settle down on a farm and be nurse, as well as support, to the elders, as did young Richardson. When the Great Biography is written on the pages of the infinite, perhaps some of those who were least in this life because they humbly, patiently ministered to age, to helpless orphaned childhood, to invalids and the world's neglected, forgetting all about success and the plaudits of the multitude, will blaze forth with the glory of the stars.

Mr. Richardson has never married, but it is pleasant to record that, while he has not worked solely for money, and has had misfortunes through fire and storms that would have utterly discouraged a less hardy sort, he still has acquired a comfortable home and stands well in his community as a man of business integrity and solid substance.

His chief occupation has always been farming in Wilkes county, but occasionally he has taught school as a matter of being helpful to his people and has likewise pastored his church during times when no regular pastor could be employed. He is a Missionary Baptist and has been President of the Sunday School Convention for twenty-five years and Clerk of the Third Shiloh Association for almost that long. In the Odd Fellows, Knights of Pythias and Masonic orders he has held and holds offices of honor and trust and is a prime factor in the I. G. U. N. Gospel Aid Society. He is a Republican, but has never sought political preferment.

He gives much time to the study of the Bible and religious works and believes the best interests of his race require united efforts and also a better understanding between the two races in religious and political movements for the common good.

Rev. Richardson was converted when eighteen and called to the ministry after reaching mature manhood. He is now (1916) pastor of Tate's Grove, Elbert county. He attends the State Convention and is a member of the Board of Trustees of Shiloh Academy, Washington, and a member of the Executive Board of his local Association.

JAMES WASHINGTON ENGLISH

REV. JAMES WASHINGTON ENGLISH is one of the most progressive pastors of the A. M. E. connection in Georgia. He was born in Monroe county in 1867. His father, Jason English, was freeborn, but his mother, Bettie English, was born a slave. While James W. English was still a small boy, his parents moved from Monroe county and was located at Lovejoy when the boy came of school age. Accordingly he entered the public schools there and later attended the Georgia Institute. Always ambitious for an education, he put in such spare time as he had with his books and after entering the ministry took a private course in theology under some of the greatest theologians of his race in Georgia. He worked on the farm till he reached the age of young manhood, then spent some time in sawmill work and finally got into the railroad work, first as a section hand and later in the Pullman service. Wherever he went, he was faithful and capable and was held in high esteem by his employers.

At the age of twenty-three he was converted and almost immediately felt called to the work of the ministry. He was licensed in 1891 and joined the Conference in 1893 at Athens. His first assignment was to the Fayetteville Circuit, where he remained for four years. From Fayetteville he was sent to Thomaston for two years, and then to the Yatesville Circuit two years. He was then promoted to the Shady Dale Station for the full quadrennium. After that he was transferred to the Newnan Station for one year and from Newnan to Midville for the next year. From Midville he was assigned to the Tennille Circuit where he remained for four years and then went to the Liberty Hill Circuit for one year and Wrens Circuit for two years. In 1915, he was appointed to the St. Mark Station, Sparta.

Elder English has shown himself not only a good preacher, but a faithful pastor and a capable executive. He built a church on the Fayetteville Circuit, both a church and a school-



JAMES WASHINGTON ENGLISH.

house at Shady Dale, a parsonage at Newnan, another at Tennille and a new church at Wrens. In addition to these numerous buildings, he has raised debts in several circuits and repaired a number of church houses. He has been active as an evangelist and has taken into the church nearly two thousand members.

In the Annual Conference he is Chairman of the Committee on the State of the Sunday School and is a Trustee of Morris Brown. Among the secret orders, he is identified with the Odd Fellows, Masons and Pythians. He owns a comfortable home in Atlanta and some additional real estate in Waycross.

On November 27, 1901, he was married to Miss Linda Atwater, a daughter of Taylor and Nora Atwater, of Thomaston. They have five children: Daisy, John Wesley, Hallie Bell, Gurna, and William James English.

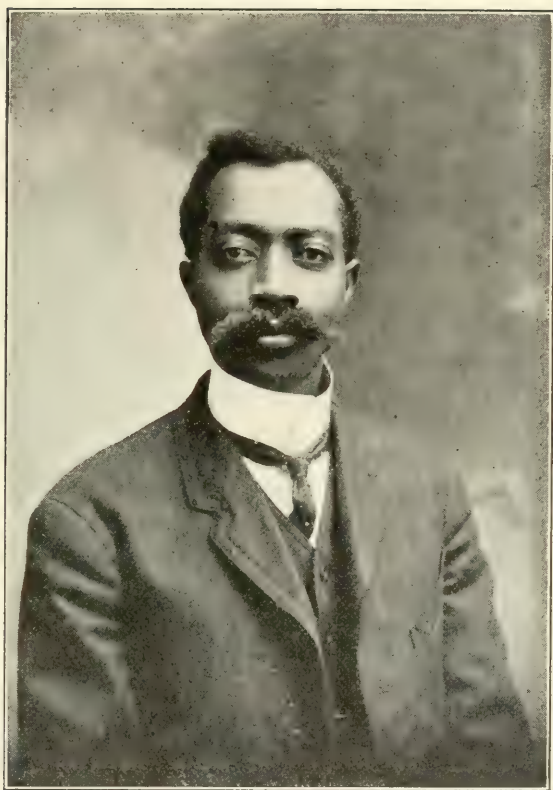
Elder English says of his own career, "I lived with my grandmother from childhood till I was fourteen, when she died. After that I had to look out for myself. I worked on the farm and struggled for an education, going to public school or night school or taking private lessons whenever I could. I have always been a lover of the Sunday School. God has blessed me bountifully and I have been successful in my study of theology. I joined the A. M. E. Church at Lovejoy under Rev. D. L. Durann, was licensed by Elders J. A. Miller and J. A. Lindsay, D. D., ordained deacon by Bishop Grant and elder by Bishop Turner. I have met with success as a pastor and as an evangelist and in the building of churches. I have taken into the church 1,783 members (1916), and have at one time or another served on all the committees of my conference."

WILLIAM MERIDA HUBBARD

FEW will question the statement that the real benefactors of the race have been the patient men and women who have devoted their lives to the training of the young. One of these quiet but efficient men who has contributed in no small way to educational progress in his part of the commonwealth is Prof. William Merida Hubbard, of Forsyth.

He is a native of Wilkinson county, having been born at Irwinton July 19, 1872. His parents were Edinboro and Elizabeth Hubbard. The father was a sort of boss mechanic and wood worker about the place. Both parents were Christians.

Young Hubbard early aspired to an education. He soon recognized the difficulties in the way, but was not discouraged by these. He earned the money for his first term at Ballard Normal by working on the farm at six dollars per month. Some idea of his economy may be had from the fact that when time for settlement came only four cents, which was for postage, had been charged against his account. His progress in school was rapid and steady. When he could secure a teacher's license, he began teaching in his home county, his first school being at Calvary Hill, near Irwinton, where he taught for two terms. Even while at Ballard he earned the larger part of his expenses by working about the place, but always kept up with his classes. As his earning capacity increased, his ambitions mounted and he entered Fiske University after graduation at Ballard in 1891. He was now well on his feet. He had taught three terms in Monroe county and one term at Gainesville, Fla. After his graduation he taught at Cuthbert four years and in 1900 came to Forsyth. Here the man and the opportunity were fairly met. School facilities were at a low ebb, but there were plenty of children in the thickly settled community. He began with an enrollment of seven. He needed no assistant teachers. Now he has an enrollment of nearly five hundred and a teaching force



WILLIAM MERIDA HUBBARD.

of nine. Then there was no building. Now there is a modern plant valued at fifteen thousand dollars. Of course this was not done without a struggle, and there were times when Prof. Hubbard had to shoulder more than his share of the work and also the financial responsibility. The same courage, however, which held the boy to his six dollar a month job on the farm now held the man to the larger task of building an institution for his people. He has succeeded and has won the esteem and cordial co-operation of the local leaders of both races. As the work developed, industrial features were added, including carpentry, blacksmithing and farming. The domestic science work is under the able management of Mrs. Hubbard.

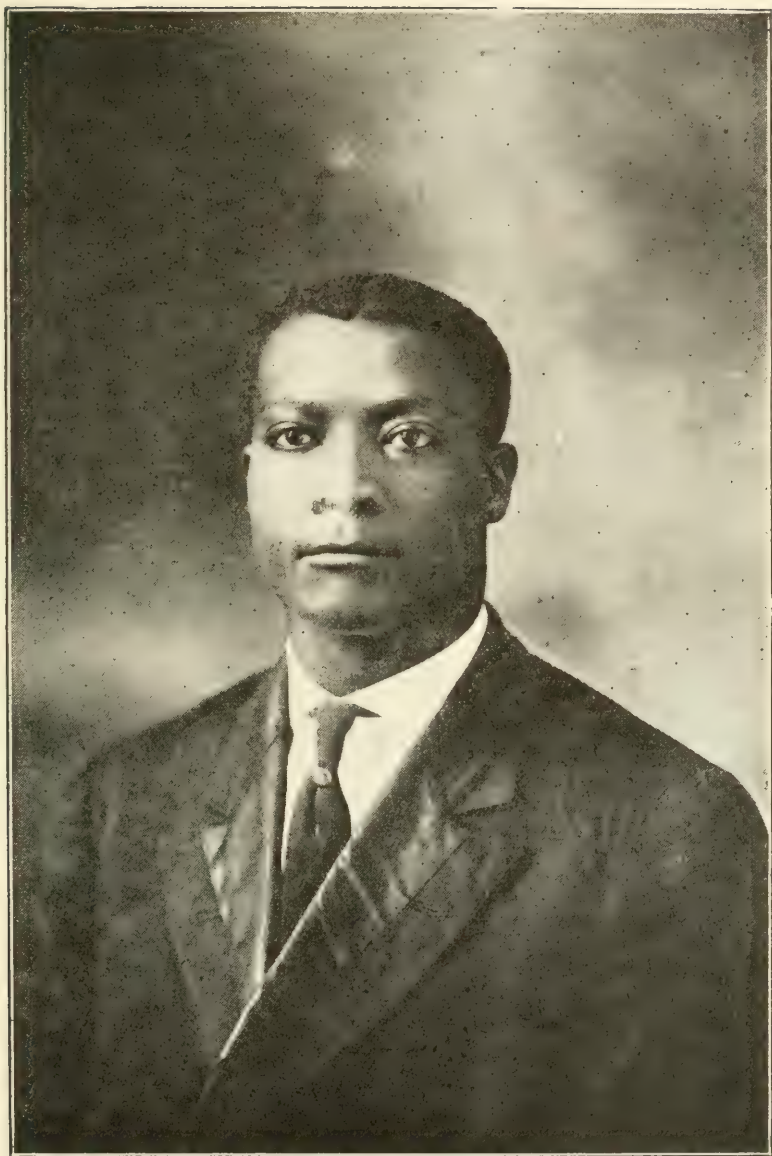
On April 12, 1893, Prof. Hubbard was married to Miss Mollie Helena Worthy, of Monroe county. She was educated at Ballard Normal and has entered heartily into the progressive plans of her husband. They have six children: Dr. Leola Elizabeth, a practicing physician of Forsyth; Maceo W., Ruth, Samuel, Louise and Clifton. These are all being given a liberal education.

Prof. Hubbard is not active in politics. He is a Mason and is a member of the Congregational Church.

Such is the story of a poor boy who by his energy and his courage has worked out a large measure of success, not only for himself, but has built for his people and for the future.

ANDREW ARTHUR BURNS

REV. WILLIAM HENRY ANDREW ARTHUR BURNS, usually known by the two middle names, Andrew Arthur, is an influential Baptist minister of Waycross, who by hard work and close application has arisen from a place of obscurity to a place of prominence in the highest calling in the world. He is a native of Taylor county, where he was born June 5, 1885. His father, George Burns, is still living (1916), and is a farmer. His mother was Jane Huff before her mar-



ANDREW ARTHUR BURNS.

riage. His paternal grandfather was George Burns and his maternal grandparents were Jere and Cynthia Huff.

As a boy young Burns attended the public schools of Taylor county, making a full hand on the farm during crop time. He was converted at the age of twelve and joined the Baptist Church. Almost immediately he felt called to preach and was licensed at the early age of thirteen. With his entry on the work of the ministry came the need for better preparation for his life work. Accordingly he saved his earnings with a view of going to college. When he matriculated at Central City College, he had only three dollars and sixty-five cents. At that time he was pastor of one church with a membership of eighteen, which paid him seven dollars per month out of which he had to pay railroad fare back and forth. He worked about the college and was for four years assistant at the orphanage. In this way he worked through the course within a couple of months of graduation. Later, he took a correspondence course in theology through an institution in Washington, D. C., which in 1911, conferred on him the B. D. degree.

Even as a boy, Elder Burns was popular as a preacher, through his evangelistic work and was known as the boy preacher. At nineteen he was ordained to the full work of the ministry. His first pastorate was the Corinth Church, Macon county, which he served one year. He pastored New Zion two years, St. Mary's two years, where he built a house of worship, New Mt. Olive four years, First Church, Rebecca, one year, Shiloh five years, Macedonia at Cordele, two years, Second Damascus five years, Macedonia at Hawkinsville, two years, Richland two years, Brown Hill at Rochelle, two years, New Zion one year, First Church, Ashburn, three years. In 1915 he accepted the call of the St. Peter's Baptist Church, Waycross. The work has greatly prospered under his ministry. He has harmonized the congregation and a thousand dollars of the fourteen hundred dollars debt has been paid and two hundred added to the membership in the first year. Prior to coming to Waycross he resided at Unadilla.

On January 20, 1909, he was married to Miss Mary L. Tay-

lor, a daughter of Louis and Eliza Taylor, of Houston county. They have two children, William Eve and Arthur Clyde.

In politics, Elder Burns is a Republican and belongs to the Masons. He is a regular attendant on the sessions of the State and National Baptist Conventions and a Trustee of Central City College. Dr. Burns is a studious man and has a book on the Bible in course of preparation. Next after the Bible his favorite reading is history.

He considers the most pressing needs of his people to be industrial and Christian education and capital with which to do business. He owns a comfortable home in Unadilla and a farm in Taylor county.

WILLIAM ANDREW HOLMES

DR. WM. ANDREW HOLMES, of Fort Valley, stands high among the young professional men of the race in Georgia. He is a native of DeKalb, Kemper county, Mississippi, where he was born September 15, 1877. His parents, Richard and Mary (Rush) Holmes, were both slaves. His maternal grandfather, Tom Rush, was sold from North Carolina into Mississippi, while his maternal grandmother, Violet, was brought from Virginia to Mississippi. Other than this, he knows nothing of his ancestry.

He attended the public schools of his county and at an early age began teaching. When ready for college he entered Rust College at Holly Springs, Miss., from which he was graduated with the degree of A. B. in 1897. Beginning his work as a teacher in his home town, he later taught in Alexandria, Louisiana, and Longview, Texas, and, in this way, earned money for his medical course at Meharry, from which he was graduated with the degree of M. D. in 1910. While pursuing his medical course he spent his vacations in the Pullman service and thus traveled extensively over America. In college, he was active in the work of the Y. M. C. A., and was President of that Association at Meharry. He passed the Tennessee



WILLIAM ANDREW HOLMES AND WIFE.

State Board examination in his Junior year, making the second highest average of any applicant. After finishing his course, he took the State Board examination in Georgia, located temporarily at Athens, but, later, in 1910, moved to Fort Valley, where he has since resided and where he has built up a splendid general practice.

On October 12, 1910, he was married to Miss Suluka Yongelood, who was brought from the Congo in her early years by a missionary, Rev. J. M. Lewis, who turned her over to Dr. G. M. P. King, of Virginia Union University, where she remained until sent to Spelman, where she finished the academic course. She also took a medical course at Meharry, but is not actively engaged in professional work. Her mother was a native princess. Dr. and Mrs. Holmes have three children, Grace King, Wm. Andrew, Jr., and Richard Grover Holmes.

The doctor's favorite reading consists of biography and history. He is a member of the State Medical Association, and in politics is a Republican. He belongs to the M. E. Church and was for a number of years Superintendent of the Sunday School. He is a Mason, Odd Fellow and Pythian. He is a local medical examiner for these, as well as several insurance companies. He owns a comfortable home in Fort Valley, where he is held in high esteem by the best people of both races.

GENERAL P. WASHINGTON

W AYCROSS has had a splendid growth in recent years and has had a remarkably large number of home owners among the colored people—perhaps larger than any other city of its size in the State. This is due in a large measure to the foresight and energy of one man whose means enabled him to buy land in bodies and sell it on easy terms. That man is Dr. General Phinagan Washington, who is a native of Florida, having been born at Rhodes Store, in



DR. G. P. WASHINGTON AND HIS RESIDENCE.

Jefferson county, December 26, 1864. His parents were Henry Washington, a farmer, and Louise Washington.

On November 28, 1893, Dr. Washington was married to Miss Florence Eva Rivers, a daughter of James H. Rivers, of Blackwell, S. C. Of the five children born, four are living. They are Theodore Rivers, of the U. S. Army, Ruth Wendell, G. P., Jr., and Lydia Inez Washington.

As a boy young Washington attended the public schools of Jefferson county only six weeks before he was twelve years of age. Later he went to Cookman Institute, Jacksonville, and spent a short time at Atlanta Baptist College. He says he had no help so had to make his own way. The fact that this made him depend on his own resources and ability he regards as one of his best assets in life, because it brought out those qualities which later won success.

Having decided on the medical profession, he matriculated at Meharry from which he was graduated with the degree of M. D. in 1893. Before taking up his medical course, however, he taught school for ten years, beginning in Madison county, Florida. His ability as a teacher was soon recognized and he was made principal of the Waycross, Georgia, High School. After serving here for two years he taught at Hilliard, Florida, two years and after that three terms in Georgia again.

On the completion of his medical course in '93 he located at Waycross and entered upon the practice of his profession. He was successful from the beginning and had the foresight to invest his earnings in real estate. Enhancing values enabled him to turn over his investments with a profit which was reinvested. In this way he increased his holdings till he held at one time 800 city lots. Though doing an extensive real estate business he handles only his own property. He also does a local bonding business.

Dr. Washington is a member of the Georgia Medical Society. In politics he is a Republican and is Chairman of the District Executive Committee. For twelve years he has attended the National Republican Conventions. He is an active member of the A. M. E. Church, being Chairman of the Trustee Board

of Gaines Chapel. He is an Odd Fellow and a Pythian. He was Grand Medical Examiner of the Pythians for three years at the end of which time he resigned.

Dr. Washington is regarded as a substantial and useful citizen of Waycross and while he has made money for himself he has made it possible for many families to own their homes. He now (1916) has at least two hundred and fifty lots in the city and is always in a position to serve the home-seeker on attractive terms. His own residence in the suburbs is a commodious structure and is the most attractive Negro residence in that part of the State.

WILLIS OLIVER SLADE

REV. WILLIS OLIVER SLADE, one of the progressive young ministers of the A. M. E. connection, is a Pike county boy, having been born near Zebulon, February 1, 1878. His parents were Clarke and Adeline Slade. His mother's parents were Simon and Nancy Leake. While young Slade was still a small boy, the family moved to Hampton, where he attended the public school. Between sessions, he worked on the farm.

He was converted and joined the A. M. E. Church when about twelve years old and entered the ministry as a young man. He took the Bible training course at Tuskegee, remaining at that institution for two years. In 1901 he joined the conference at Newnan and was assigned to his first pastorate at Riverdale Mission. The next year he was promoted to the Zebulon Circuit, where he remained for two years. Since then he has served the Rock Circuit two years, Sharpsburg two years, Neal two years, Newnan Station three years and Monticello three years. In 1915 he was transferred to the North Georgia Conference and sent to Cartersville, to which Station he was re-appointed in 1916.

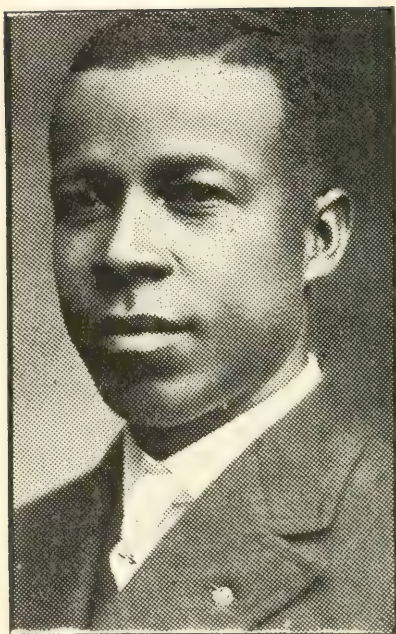
Elder Slade has had a fruitful ministry and has done considerable evangelistic work, not only in Georgia, but also in

adjacent States. He attended the General Conference meeting in Philadelphia in 1915. Among the brotherhood he is known as one of the leading financiers of the denomination. He built a house of worship at Riverdale, remodeled a number of others, rebuilt the one at Monticello and has cleared off debts at numerous points. He is a Mason, an Odd Fellow and a Pythian. He feels that one of the most pressing needs of his people in Georgia is Christian education. His business ability has been apparent in his own affairs, as well as those of the church, and he owns property in Thomaston and an interest in fifty acres at Hampton. His favorite reading, next to the Bible, is history.

On January 30, 1901, Elder Slade was married to Miss Sarah Haynes, a native of Columbia, S. C., who was at that time teaching in Spalding county. Of the children born to them, five are living. They are Rosalie, Annie Pearl, James, Virginia and Marie.

DONALD WALTER GALLIMORE

AMONG the young professional men of the State who have already established themselves, is Dr. Donald Walter Gallimore, of Columbus. He was born in Harris county, near Hamilton, February 15, 1885. His father was Thomas Gallimore. His mother, Georgia (Pace) Gallimore, died when the boy was about fifteen years of age. Soon after his mother passed away, young Gallimore left Harris county and moved to Columbus. Prior to that time he had worked on the farm and attended the public schools of Harris county. On coming to Columbus, he entered Price's Normal School and finished the course in 1905. During vacation times, he would go back to the farm and help with the Summer work. Later, he took the preparatory course in New Orleans University and, having decided to devote himself to the medical profession, entered Meharry College, Nashville, graduating



DONALD WALTER GALLIMORE.

considerable money at Summer hotel work and spent a year, after graduation, at the hospital in Nashville.

In 1913 he came to Columbus, and in three years has already built up a good general practice. Dr. Gallimore is well equipped in body and mind for his work, is popular among his people and has the cordial co-operation of the medical fraternity of Columbus of both races.

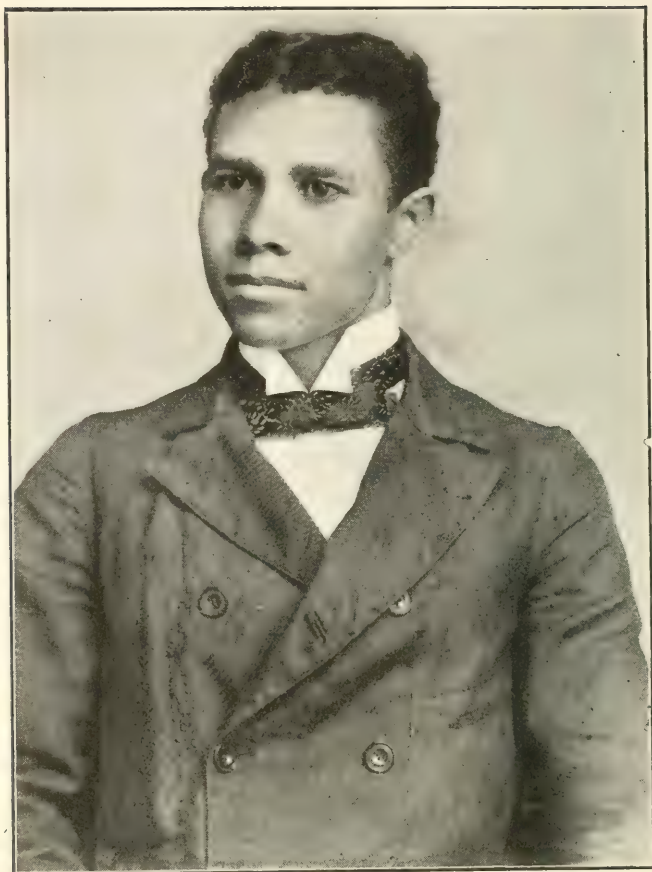
He keeps up with current events through the papers and magazines, which, apart from his professional reading, occupies most of his spare time. He has not taken any active part in politics but classes himself as a Republican. He is a member of the A. M. E. Church, in which he is a steward, and belongs to the Masons and Pythians. He believes one of the most pressing needs of his people in the South today is a spirit of co-operation.

JAMES EDWARD CARTER

DR. JAMES EDWARD CARTER, of Augusta, is perhaps the only colored dentist in the State who did not have to go outside of Georgia for his dental course. His experience has been unique in that he prepared himself for his professional work in his home town under the tutelage of white men. He is a native of Richmond county, having been born near Augusta September 10, 1875. His father, Henry Carter, was a farmer. His mother's name was Chanie Worthy and his maternal grandfather was George Worthy.

The boy lost his parents when he was five years old. He lived with his grandfather till he was ten, after which an aunt, Marietta Walker, cared for him till he was grown. He recalls her devotion to him during his boyhood and youth with particular gratitude.

Young Carter attended first the county public schools and when he had gotten there what they had to offer, went to Paine College at Augusta. He was an industrious lad and accustomed to work, not only during vacations, but during the



JAMES EDWARD CARTER.

school terms as well, at whatever jobs he could secure. When grown to young manhood, he was able to do more steady work, and thus increased his earnings. He has been a hard worker all his life. He managed to take the course in Augusta, and mentions with particular gratitude the help received from men like Drs. Patrick and Wilder. He entered upon the practice about ten years ago and has had the pleasure of seeing his work steadily grow and has himself grown in the esteem of his white and colored neighbors.

On November 23, 1898, he was married to Miss Emma E. Barnett, of Augusta, who was educated for a trained nurse at Lamar Hospital and did splendid service in some of the best white families of Augusta, among whom may be mentioned the Phinizys, the Barretts and the Tobins. Dr. and Mrs. Carter have two children, Ethel and James E. Carter, Jr.

Dr. Carter early realized the importance of owning his own home and has invested in good real estate on the hill. While not active in politics, he votes the Republican ticket and is a Pythian and a Mason. He is a member of the Baptist Church and is active in the work of his denomination, being a deacon of Thankful Baptist Church and a teacher in the Sunday School. It should be mentioned that his relationship to the white professional men of the city has been cordial and helpful. Dr. Carter, though an unassuming man, is active in everything looking to the uplift of his people and is an earnest worker for their co-operation and unity.

JOHN BELTON EPTON

SOME of the most enterprising Negroes in Georgia have come from other States. Among these is Rev. John Belton Epton, who is prominent in the work of the A. M. E. connection. He is a native of South Carolina, born at Lexington, May 4, 1866. His parents were Rev. Isaac and Gracia (Hope) Epton.

He has been married twice. On January 25, 1887, he was



JOHN BELTON EPTON.

married to Miss Mary Henderson, daughter of Fannie Henderson, of Thomasville, Ga. By this marriage there were seven children: William (who is a minister), Marion, Lottie, Julia Bell, Queen Elizabeth, Fannie Mae and John Melton Epton. After the death of his first wife, Elder Epton was again married on June 19, 1912, to Miss Leola M. Clay, daughter of Stephen and Mamie Clay of Sparta. By this marriage there were two children, Claud B., and Fleecie Ethelberta Epton.

While our subject was yet an infant, his mother passed away, so that he never knew what it was to have a mother's care. He testifies, however, to the helpfulness of the early home life with his father and other members of the family and also to the helpful influence of his associates. The family moved to Georgia, and when John was a small boy, he attended the public school at Thomasville and later in Decatur county. When ready for college he entered Cookman Institute at Jacksonville, Fla., where he pursued the regular course during the day and his theological course at night under President S. B. Darnell. As a boy in his teens he had been converted, and decided to enter the ministry when he was only sixteen. He joined the conference at Albany in 1885. After entering the ministry, he took the correspondence course at Morris Brown University, which he completed in 1901 and later received the degree of D. D. During his course at Cookman, he paid his way by teaching during his Summer vacations in Thomas, Sumter and Decatur counties. While in college, he was active as a football player. His favorite reading has been along the line of Biblical and theological literature.

His first appointment was the Ochlochnee Circuit where he combined teaching with preaching. His next appointment was the Duncanville Circuit where he remained for three years. After that, he served the Lambright Circuit three years, Hutchinson Station three years, Bryan County Circuit one year, Eastman two years, St. James, Savannah, by special appointment, three years and St. James, Columbus, two years. He was then promoted to the presiding eldership of the Albany District over which he presided for three years. His next appointment was St. Paul's, Atlanta, where he preached

for three years, after which he was sent to Bethel, at Augusta, for one year.

Failing health made it necessary for him to take lighter work and so he was assigned to St. Mark's, at Sparta, and later to Wesley Chapel, at Milledgeville. From Milledgeville he was sent to St. Luke's, at Forsyth, and from there to Cartersville. In 1915 he was transferred to Monticello and in 1916 to Thomaston. It will be seen that he has been an active man in the ministry. He has added to the church at least 3,000 members and built and repaired a number of churches. He was a delegate to the General Conferences at Columbus, Ohio, Chicago, and Norfolk, and has frequently represented his denomination at other large gatherings.

He is a Republican in politics and, among the secret orders, is affiliated with the Masons and Pythians. He believes in stressing both industrial and higher education and is impressed with the importance of economy and right living. He owns a comfortable property in Savannah.

Dr. Epton has special aptitude for languages. He was, of course, introduced to Latin and Greek in college and continued their study together with mathematics under Prof. John Maxwell while pastoring at Eastman. Later, at Savannah, he read Hebrew under a Jewish Rabbi, and at Columbus, studied Spanish with a native Cuban for a teacher.

ROBERT WALTON WALKER, Jr.

REV. ROBERT WALTON WALKER, pastor of the First Baptist Church, of Dublin, has struggled up through poverty, from a place of obscurity, to a place of prominence and usefulness among his people and in his denomination.

He was born in Burke county February 10, 1870. His father, Robert Walker, Sr., was a farmer, and his mother, before her marriage, was Laura Hodges. Both parents were slaves. His maternal grandparents were Peter and Dinah



ROBERT WALTON WALKER, JR.

Hodges, of whom he says, "Though they were born slaves, they believed in God and prayed to see the yoke of bondage removed, and saw it, and died at a ripe old age after Emancipation." Mr. Walker belongs to a family which has been celebrated in Georgia for the number and character of men it has contributed to the Baptist ministry.

His education stretches over a long period of years, and was interrupted by numerous breaks. He began with the public schools of Burke county when a boy, and completed the theological course at Morehouse College, Atlanta, when forty-four years of age. His father was a farmer with a big family and lacked the means to give the boy the education he desired. He was permitted, however, to attend school three of four months each year, but remembers how he had to hoe cotton until nine o'clock, and then often run two and a half miles to school; but even this did not discourage the boy, who had made up his mind to secure an education. He remained with his father till he was of age, and, in 1891, left his home near Gough and started to Augusta for the purpose of entering school. On arriving at the railroad station (Keysville), he met Astin Streetman, whose daughter he later married, and who induced him to turn aside from his school work for the time by offering him work on his farm. He accepted the position and remained for three or four years, having married Georgia Streetman, a daughter of his employer, on July 18, 1895. After his marriage, he farmed for himself for several years, but never gave up his determination to get an education; so in 1901, he moved to Augusta and entered Walker Baptist Institute for two years' study.

At the age of eighteen, he was converted, and soon after felt called to the work of the ministry. He was licensed and ordained by the Spring Hill Baptist Church and, about the time he started to school in Augusta, was called to the Dalton Baptist Church, of Mobley, Ga. After two years of schooling at Augusta, he returned to Keysville and taught in the public schools of Burke county for four years. At the end of that time he accepted a call to Mt. Moriah Baptist Church, at Augusta. In order to be in close touch with his work, he

moved back to Augusta, and again entered school. Such was the record which he made that in 1910 he was called to the First Baptist Church, of Milledgeville, and later moved there with his family. With this promotion came the realization of the need for better theological training, and so after serving the Milledgeville Church for a year he entered Morehouse College, and was graduated from the theological department in 1914, keeping up his work as pastor all the while. Milledgeville is one hundred and thirty-seven miles from Atlanta, and the hardship of making his classes regularly without missing any of his appointments at his home church can readily be understood.

After a successful ministry of five years at Milledgeville, he was called to the First Baptist Church, of Dublin, and at once began the erection of a new building.

Looking back over his life, he sees that the influence of his parents was strictly religious, as they were lovers of the church and Sunday School. His father was a leader of the prayer meeting, and frequently conducted meetings in his own home. Though the family lacked wealth, his home life was pleasant and congenial, and the boy was brought up to love home and those by whom he was surrounded. He thinks, however, that his greatest inspiration came from his school work and associates. While in school he was active in college athletics.

He is a constant reader, giving special attention to the Bible and sacred literature. Among the secret orders he is identified with the Masons, Odd Fellows, Pythians and I. B. O's. Mr. and Mrs. Walker have two children, Robert Bunyan and Theodore.

He believes that the best interests of the race can be promoted only when the race learns to be more economical, thrifty and law-abiding. He owns a home, valued at something like three thousand dollars.

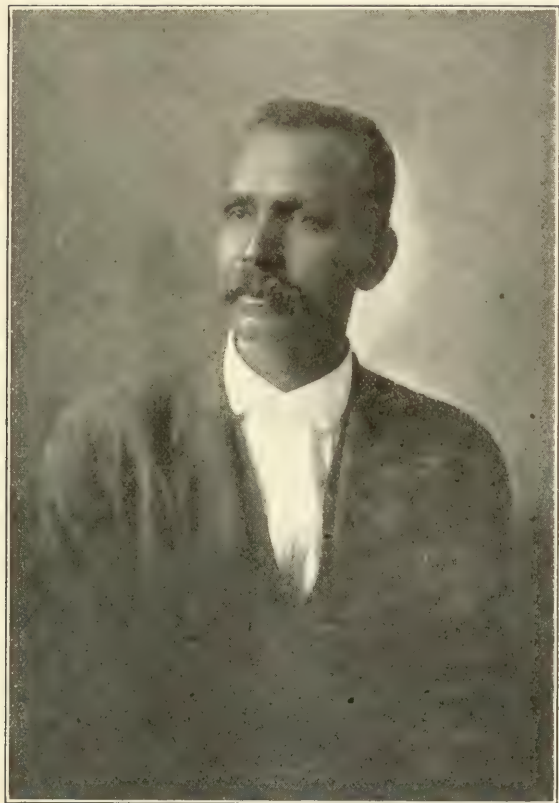
JAMES ROBERT FLEMING

JAMES ROBERT FLEMING, the Presiding Elder of the Marietta District, A. M. E. Church, is a native of Washington, Ga., where he was born just about the close of the War between the States, the exact date of his birth not being known. His parents, Robert Fleming and Annie (Williams) Fleming, were both slaves. His father, with a brother, Alfred, were brought to Georgia from Wilmington, N. C., the mother being half Indian.

Young Fleming attended the public schools of Washington. While he was still a small boy, however, the family moved to Atlanta. Finding it necessary to work during the day, James attended night school. He was converted at the age of sixteen at Wood's Chapel, now Allen Temple; at the age of twenty-two entered the ministry; joined the Conference at Washington in 1889, under Bishop Gaines. Feeling the need of preparation for the work of the ministry, he took a theological course, beginning at Gammon Theological Seminary and finishing in 1906 at Turner Theological Seminary. Later, in recognition of his attainments and of his service to the church, the degree of D. D. was conferred upon him by Campbell College, Miss.

On January 6, 1882, he was married to Miss Gussie Bailey, a daughter of Amelia Bailey of Atlanta. They have one daughter, Annie Laurie.

Entering upon the work of the ministry, he was assigned to his first pastorate at Stone Mountain, where he remained for three years, and bought the ground on which later a church was built. The following year was spent at Jackson, Ga. On reaching that field he found the church advertised for sale by the sheriff. His first task was to pay off the indebtedness, which he did during the year, and the following year was sent to the Doraville circuit. The next year found him at Acworth, where he remained for three years, during which time he built two churches on the circuit, one being the brick church at Acworth. Here as at other places, he was popular not only with his own



JAMES ROBERT FLEMING.

people, but with his white neighbors as well. From Acworth he was assigned to the Griffin station for two years, where he bought and paid for a church lot. He served the Jonesboro circuit four years, during which time he built the church at Jonesboro, and the Madison station one year. He was then promoted to the Presiding Eldership and assigned to the Covington District. After two years on this work, he was removed to Newnan for two years, at the end of which time the Newnan District was merged with the Griffin District and the whole placed under his direction for three years. In 1911 he was made Presiding Elder of the Monticello District, Atlanta Conference, which he served three years, going from there to the Marietta District in 1915.

Among all the books he places the Bible first, though he finds history of the United States interesting and helpful, and gains much help from his theological books. In politics he is a Republican, but contents himself with voting. He is not a secret order man. When asked how the best interests of the race might be promoted, he said, "By more Christianity." He attended the last General Conference of his church, at Kansas City, and is a delegate to the 1916 Conference in Philadelphia. He is active in every good word and work in his denomination.

ANNIE E. YARBROUGH

DR. ANNIE E. YARBROUGH, a leading dentist of Dublin, was born at Eatonton, Ga., July 18, 1882. Her father, Hilliard Taylor, was a Baptist minister, while her mother's maiden name was Anna E. Pennaman. Her maternal grandfather, Morris Pennaman, was an intelligent slave, who hired his time in slavery at five dollars per day, and thus accumulated enough money during slavery to purchase property after Emancipation.

Miss Taylor (now Mrs. Yarbrough) was married to Dr. Adolphus Yarbrough February 22, 1906, who, having learned



ANNIE E. YARBROUGH.

the dental profession, while working as an office boy, is now recognized by those who know of his years of successful practice in his home town as being one among the best mechanical dentists of his race. In the operating room he also has few equals.

As a girl she attended the Eatonton public school, and was later graduated from the Eatonton High School. After graduation from the High School in '96, she spent the school year '96-'97 at Atlanta University, where she did the third year work of the Normal course. She then entered Meharry Medical College, from which she was graduated with the degree of D. D. S., in 1910.

Having lost her father at an early age, she acknowledges with gratitude her indebtedness for her education to a brother and her widowed mother. Fortunately, her mother was an educated woman, having been one of the first Negro women of Georgia to take up teaching after Emancipation.

For seven years she was engaged in teaching, both in the rural and city schools. Her first school was at her home town of Eatonton, and in the school from which she was graduated. Afterwards, she taught in the rural schools of Putnam, Jasper, Dodge and Laurens counties. Following her marriage, she was elected to a place in the public school of Dublin. She exerted a wholesome and helpful influence on her pupils, and was devoted to her work as a teacher.

During her vacations she engaged in dressmaking and fancy work, in which lines she ran a successful business in Dublin before taking up the dental profession.

During her first year at Meharry College, she was elected teacher of sewing and domestic science in Walden University. She kept up the work of this position, and at the same time made a creditable record in her studies in the dental course.

She is a member of the Baptist Church, and is active in the work of her denomination and local church. She is identified with the Household of Ruth, Court of Calanthe, and is prominent in the social, church and club work of Dublin. She believes the best interests of the race are to be promoted by educating the youth of the race, and by more hearty and sym-

pathetic co-operation among the business people of the race who venture into business for themselves.

HENRY HAL JOHNSON

REV. HENRY HAL JOHNSON, D. D., while belonging to the old slavery regime, has kept his heart young through years of ceaseless activity and has made his life count for his church and for his Master.

He was born at Warrenton, October 5, 1858. His parents, John and Emma Johnson, were both slaves, his mother having been brought to Georgia from Virginia.

In January, 1888, a couple of years after entering upon the active work of the ministry, he was married to Miss Mary Battle, a daughter of Sam and Sophia Battle, of Warren county. They have eight children: Cordy, Weyman, Beulah, John, Theodosia, Carrie, Turner, Envileese and Cornell.

As a boy he worked on the farm and began his elementary education at Warrenton which he later pursued at Sparta and Griffin.

When still a young man at the age of sixteen he was converted and joined the A. M. E. Church in whose work he has since been active. Soon after coming into the church he felt called to preach. He was licensed in 1882 and joined the Conference at Barnesville under Bishop Shorter in 1886. For the first dozen years of his ministry he combined teaching with preaching till the larger demands of station work made it necessary for him to devote his whole time to the pastorate.

A mere list of his appointments shows the wide range of his services for thirty years. His first pastorate was Harper's Mission, where he remained one year, built a church and taught the public school. He was then sent to Walker's Chapel Circuit two years, where he continued his teaching. It was while on this work that he was married. The next three years were spent on Green Springs Circuit. He was then transferred to the Tabernacle Circuit in Sumter county where he remained



HENRY HAL JOHNSON.

for four years and in addition to teaching the school repaired two churches and built another. He was then sent to the Plains Circuit for two years. That they were busy years is indicated by the fact that he served four churches, was assistant principal of the Plains school, built two churches, repaired another and built a parsonage. From Plains he was promoted to Dawson Station which he served for two years and was then sent to the Cuthbert Station one year. He was then promoted to the Presiding Eldership and was at the head of the Louisville District two years, the Macon District two years and the Albany District one year. Again taking up pastoral work, he has since served the Mt. Zion Circuit two years, Sandersville Station one year and is now (1916) stationed at Warrenton. His ministry has been a fruitful one. He has brought into the church at least four thousand members.

He took the theological course at Morris Brown and has his D. D. degree from that institution. He is a trustee of the same school and was for two terms a member of the executive board. In the Conference he is recognized as a wise counselor and is chairman of several important committees. He has twice represented his Conference at the General Conference and is a delegate to the 1916 Conference.

Dr. Johnson is a Republican and belongs to the Masons and the Odd Fellows. He has invested his savings in Milledgeville. He considers sane leadership of ability one of the greatest needs of his race.

JAMES MILES HUNTER

PROF. JAMES MILES HUNTER, at present the popular president of the Northwestern Normal School, at Gainesville, which is under the auspices of the Northwestern Baptist Association, is a product of the generation which has come up since Emancipation. His story is one of struggle, hard work and persistent effort from boyhood up. Though a man of



JAMES MILES HUNTER.

considerable earning capacity, he has not devoted himself to the making of money, but is a real asset to his denomination and to the people of his section.

He was born near Jefferson, in Jackson county, on October 2, 1875. His parents were Jasper and Ellen (Rakestraw) Hunter. His maternal grandfather was Anderson Rakestraw, and his paternal grandparents were Captain and Gracie Hunter. Both the Rakestraw and Hunter families were well regarded in Jackson county, even during the days of slavery. Prof. Hunter gets a strain of white blood from both sides of the family.

On December 27, 1903, he was married to Miss Eugenie Lyle, the accomplished daughter of William and Emma Lyle, of Jackson county. She was educated in the best institutions of Athens and Atlanta. Of the five children born to them, four are living. They are: Maude A., Cecil E., William J. and Raphael J.

As a boy, young Hunter worked on the farm, attending the public schools as opportunity offered. At an early age he aspired to an education, and always had a feeling that that would secure to him a measure of independence which the ignorant man could never enjoy. He remembers, too, with gratitude the happy influences on his life of his mother and his Christian home. Between the ages of fourteen and eighteen he was hired out to local farmers; but such were the conditions of the family that it was necessary for his father to use most of the money thus earned. When he was eighteen, however, and had managed to save a little money from the summer's earnings, he walked to Athens, carrying with him such books and clothes as he had, and entered Knox Institute. Something of his determination to get an education may be judged from the fact that from the first six months he worked as a night watchman and went to school during the day. Of course he could not make rapid progress at this, and later he secured work in the hotels at Athens, rising at six and working till eight. Then he was off to school, and back at the hotel again from six to eight in the evening. It was his custom to study then till midnight, and during his vacation periods to give his full time to the work of the hotel. He kept up this strenuous life till he was able to secure a teacher's license. His first school was at Little River Academy, where he remained two

years and built a new house. Following his work at Little River, he taught four terms at Gillsville, returning each fall to Knox Institute, and completing finally the Normal and Industrial course. After this he matriculated at the Baptist (now Morehouse) College, Atlanta, where he spent nearly two years. While at Knox Institute he learned the carpenter trade in the Industrial department, and after returning from Atlanta spent three or four years working at his trade in Jackson county, where he erected numerous schoolhouses, churches and other buildings. It was about this time that he married, and later settled on a farm and followed that line of work for the next five years. Though not now actively engaged in farming, he is still very much interested in agricultural life, and believes that his people could not be induced to do a better thing than to turn their attention from the city to the farm.

In the fall of 1909 he was unexpectedly called to the Manual Training department of the Ballard Normal School, at Macon, which he conducted successfully for two years, but at the end of that time he was called to the presidency of the Northwestern Normal School, at Gainesville, which has grown most gratifyingly under his administration. Prof. Hunter is deservedly popular over the association, both with the clergy and laity. He frequently addresses conventions and associations, and has always ready a word of encouragement, good cheer and sound advice for his people, especially the young people, of his race.

His preferred lines of reading are history and biography. The Pythians is the only secret order with which he is identified. He believes that the greatest single need of the race in Georgia, is practical Christian education, and thinks that the good of the race would be promoted if a larger number would devote themselves to intelligent farming.

Prof. Hunter's relationship with his white neighbors wherever he has gone has been cordial and helpful.

JOHN HENRY NELSON TURNER

REV. JOHN HENRY NELSON TURNER, who is prominent in the work of the C. M. E. Church and who is the founder of the Georgia Home Brotherhood, makes his home in Macon. He is a native of Baldwin county, having been born near Milledgeville September 3, 1872. His father, Nelson Turner, was a local Methodist preacher and after Emancipation became a farmer. Before the war, he was the slave of Colonel Jordan. Dr. Turner's mother was Fannie Myrick Turner, who died when her son was seven years old. Her father was Billy Myrick. Dr. Turner's grandfather on the paternal side was Turner Evans, who lived to the remarkable age of 109 years.

Young Turner was deprived of all early educational opportunities on account of conditions in the home and he had not gone to school more than one month when he was eighteen years of age. About that time he was converted; and feeling called to the ministry realized the necessity of preparing himself for that important work. Accordingly he entered Paine College, Augusta, where his progress was remarkable. It was necessary for him to enter the first grade, although a grown man of eighteen, but he broke the record by covering this grade in two months. He remained at that institution for more than nine years, graduating in May, 1895. In January, 1890, he was licensed to preach and joined the conference the following Fall at Augusta.

While in school, he worked out most of his expenses as his parents were not in a position to help him. It was fun for the children in his class to see a grown young man in the first grade, but it did not embarrass him. He wanted an education and meant to have it. He scoured the dining hall and the dormitory, cut wood, ordered the coal and groceries, and attended to the cows. He enjoyed this and kept up with his classes. In three years after entering school, he was college librarian. During his first three vacations he worked at a



JOHN HENRY NELSON TURNER.

sawmill, saving his earnings for the next term. His fourth vacation was spent teaching in Dodge county.

Entering immediately upon the work of the ministry, he has made for himself a large place in the denomination and has shown that he made no mistake in taking time to prepare himself for his vocation. His first appointment was at Miles Chapel, Augusta, where he remained two years. He was then transferred to South Carolina and used to supply a term at Greenland Circuit. Returning to Georgia in 1899, he was stationed at Elberton for two years and from that point was sent to Conyers, where he remained for six years, combining teaching with his work as a preacher. It was under his principalship that a new schoolhouse was erected and when the time came for him to leave Conyers the board tried to close a contract with him for a term of years if he would remain. He pastored the Waynesboro Circuit one year, Fort Valley Station one year, Bartow one year, Eastman Circuit two years, Irwinton Circuit two years and Jeffersonville Circuit one year. In 1915 he was promoted to the presiding eldership and assigned to the Milledgeville District.

He has kept no accurate record of the number of folks brought into the church under his ministry, but the number is large. In his first pastorate at Miles Chapel, a church was bought and the property has been improved, or a new house erected, in nearly every other station or circuit which he served. He is an active man whose ministry has been effective and fruitful.

He believes the best interests of the race are to be promoted by Christian education and co-operation.

In politics he is a Republican. He is a member of the Odd Fellows and the Masons and is the founder and highest official in the Georgia Home Brotherhood, a history of which institution will be found elsewhere in this work. In connection with that organization he publishes a paper entitled "The Georgia Home Brotherhood Watchman."

On December 29, 1897, Elder Turner was married to Miss Naomi Smalley, a daughter of William and Rachel Smalley, of Augusta. They have seven children: Juanca, Willie, Wil-

liam Nelson, Mattie, Nelsonia, Fannie and Johnnie Naomi Turner.

WADE CLIFTON CARTWRIGHT

REV. WADE CLIFTON CARTWRIGHT, pastor of the Bethesda Baptist Church, of Americus, is one of the leading young preachers of his denomination in the State and is widely known, not only in Georgia, but in the Middle West. In fact, he was born West of the Mississippi, at Atlanta, Texas, February 2, 1880. His father, Rev. R. A. Cartwright, is also a Baptist preacher and his mother, before her marriage, was Rosa Powell. Beyond this he knows little of his ancestors, except that his paternal grandfather was Nathan Cartwright and, though deaf and blind, was an expert basket maker and followed that occupation as a slave.

Elder Cartwright received his elementary and literary training at Chetopa and Coffeyville, Kansas, and at Lincoln Institute, Jefferson City, Missouri. He came South for his theological training and was graduated from Morehouse College, Atlanta, May 26, 1914. He took this course after entering the ministry, in fact, after he was married, and was able to sustain himself and family while at school by evangelistic work in various parts of the country. At one time he was in the Pullman service, which took him practically over America and parts of Canada. He taught school for awhile in the Indian Territory. It was while in the Pullman service that he decided to take up the work of the ministry to which he had felt inclined for a long time. He began the work in Kansas City and from the beginning was successful. In 1909 he was ordained to the full work of the ministry and was called to the pastorate of the church at Canadian, Oklahoma. From that work he was called to Dean's Chapel, Muskogee, where he remained for eighteen months, during which time the membership of the church more than doubled and a new house of worship and a parsonage were erected. Feeling the need of

WADE CLIFTON CARTWRIGHT.

better preparation for his life work, he resigned, and entered Morehouse College. Such was the character of his work there that he was made valedictorian of his class in May, 1914. The following month he was called to the pastorate of Bethesda Baptist Church, at Americus. The work has greatly revived there under his leadership, both spiritually and financially. He is also pastor of the Lebanon Baptist Church, Plains, Ga., to which he gives one Sunday a month. He has the chair of Theology at Americus Institute, and is a member of the Mission Board of the State Convention.

In politics, Rev. Cartwright is a Republican. He is a member of the Pythians and the Woodmen. Apart from the Bible his favorite reading is poetry.

On December 23, 1907, he was married to Miss Arbella Watson, a daughter of Frank and Christial Watson, of Texas. They have one son, Charlie Clifton Cartwright.

ROBERT MONCRIEF

THE first half century of freedom for the Negro in the South brought many changes. Homes have taken the place of cabins. Education and religion have come instead of ignorance and superstition.

In Walton county, Rev. Robert Moncrief is one of the active men of the race. He was born in what was then Clark, now Oconee, county just after the close of the war—Sept. 15, 1866. His parents were Dave and Samanthly Moncrief. His mother was a slave.

Later the family moved to Walton county and young Robert got what schooling he has in the short term public schools. After he had reached the age of manhood and had married, he was converted and joined the Mt. Enon Baptist church which two years later licensed and then ordained him to the full work of the ministry. His first pastorate was the Bethany Baptist church which he served for eight years. During this time the membership was increased. He pastored the Macedonia church

twelve years. Summerhill three years, Gum Spring three years, and has recently accepted the call of the church at Little Valley in Jackson county.

Elder Moncrief is prominent in the work of the denomination. He is vice-moderator of the North Western Association and is President of the Board of Trustees of the North Western High School at Monroe. He does most of his evangelistic work during the Summer months and has been successful along this line. Last year (1915) he baptized forty-five at one church. In his reading and study he sticks close to the Bible and religious literature. In his work as a pastor he is prompt and orderly and teaches his congregations to be the same. His churches are widely scattered so that last year he travelled 1,164 miles on the railroad reaching his appointments.

Brought up on the farm, it was natural that when he began life for himself, it was in the same line of work. He has increased his operations till he now runs a four-horse farm and makes from twenty-five to forty bales of cotton a year besides other produce.

He is a Republican and a Mason. On Jan. 10, 1889, he was married to Miss Ella Tilman, a daughter of Moses Tilman, of Walton county. They have eleven children: Claudie, Joe Stephen, Moses, Matilda, Robert, Roy, Harvey, Grace, Nunnally and Nathan. There is one grandchild, George Robert. He has given these the educational advantages which as a boy he missed.

THOMAS JOSEPH LINTON

REV. THOMAS JOSEPH LINTON, B. D., D. D., of the A. M. E. connection is a rare combination of the scholar, the orator and the business executive. This may in part be accounted for by the fact that he bears in his veins the blood of three races, the Negro, the Indian and the Caucasian. Most of his versatility, however, must be attributed to his hard work as a student not only in the schoolroom but throughout his career, for he has never ceased to study. Had his powers been directed

to politics or business, it is easy to see what a leader he would have been.

He was born at Key, Brooks county, Ga., Aug. 10, 1869, and by investigation has learned more of his ancestry than most colored people know of their ancestry. His father, Henry Linton, was a carpenter and a devout Christian man. His mother, before her marriage, was Julia Perkins. Dr. Linton's paternal grandparents were Joe and Katie Linton, the grandmother having been brought over into Georgia from Florida. Going back to the next generation, his great-grandfather was Moses Linton, a white man of prominence in Southwest Georgia. On the maternal side there is a strain of Indian blood, inherited from his mother's father, who was half Indian. Her mother was Penny Perkins. The maternal grandfather's father was a full blooded Indian.

Young Linton grew up on the Brooks county farm. So free and easy was the life among the white and colored boys on the farm that he was fourteen years of age before he realized there was any difference. He went to such schools as were provided for the colored children in those days.

When he was nineteen years of age he married Miss Lessie Thomas of Thomas county. Two boys were born to them: Thomas, Jr., now a successful tailor in Iowa, and Willie Calvin who is preparing for the bar at Syracuse University. The first Mrs. Linton passed to her reward on March 21, 1893. Subsequent to her death, on Dec. 30, 1908, Dr. Linton was married to Miss Timmie Bowman of Madison.

Dr. Linton was converted when he was twenty-two years old and joined the A. M. E. church. Feeling called to the work of the ministry, he also felt the need for better preparation which led him to take up private studies under Prof. F. G. Snelson, Sr., of Waycross. He joined the conference at Quitman in 1895, under Bishop Abraham Grant and was assigned to the Milltown Mission which he served for one year. The following year he was sent to the Milltown Circuit where he remained a year and built a church. From Milltown he was sent to Pavo Station where he built another church. From the beginning his work had been successful and the following year he was given

the important work of the South Macon Station where he remained for three years and built a new church. While on this work he entered the Central City Baptist College and took the courses in English and Primary Theology. The following year he was transferred to St. Phillip's Station, Atlanta, which gave him the desired opportunity to pursue his studies at Morris Brown University. After serving St. Phillip's a year and a half he was appointed to what is now the Cosmopolitan Station which enabled him to finish his Theological course with the degree of B. D. Later the degree of D. D. was also conferred on him by Morris Brown University.

In 1905 he was promoted to the presiding eldership of the Monticello District and remained on that work for three years. Seeking still better to fit himself for larger service in the kingdom, he took from Boston University a correspondence course in New Testament Greek, Church History and English. Later still he took English Public Speaking and History under Greenville Kleiser.

In 1908 he was sent to the First Church, Athens, for a year and a half and from Athens to Bethel Station, Augusta for three years. Here his splendid executive ability was brought into play in connection with the organization, building and financing the colored Y. M. C. A., the biggest for his race in the South and paid off the mortgage debt that had burdened the good people of Bethel A. M. E. church for 25 years. From Augusta he was sent to Sparta and here organized and put into operation the Colored Fair Association through the co-operation of the leading white men of the community as well as the negroes. From Sparta he was sent to his present work, Griffin Station, in 1915.

From the beginning his ministry has been marked by great ingathering in the churches he has served.

In politics he is a Republican and when younger was rather active. He belongs to the Masons, Odd Fellows and Pythians. Next after the Bible his favorite reading is history. He has attended three general conferences, two as a delegate and one as a visitor. He is a member of the Trustee Board and Executive Committee of Morris Brown University. He owns a home in Atlanta.

JAMES A. HADLEY

THE REV. JAMES A. HADLEY, D. D., one of the leading ministers of the A. M. E. denomination, is a man who, at his prime, has the peculiar double pleasure of looking back upon well spent years and looking forward to many more to come as he is vigorous in mind and body and thoroughly abreast with the rapid progress of the times.

He was born in Thomasville, Georgia, on March 8, 1867, but his mother had never been a slave, and his father had purchased his freedom before the outbreak of the war. Their names were Spencer and Fannie Hadley and although conditions just after the war were not favorable for the race, they gave the boy such advantages as the common schools afforded and kept him in regular attendance until he graduated. And in due course he was ready to acquire higher education, graduating from Turner Theological Seminary with the degree of D. D.

He was converted at an early age and 1886 found him ordained to the work of the ministry under Bishop Shorter. From this his advance was steady and rapid. He served important appointments from the outset, among them being Scotland, Powersville, Cochran, Swainsboro, Milledgeville, Marietta, McIntosh, Brunswick, Wayercross, and Savannah. After the Conference appointed Rev. Hadley presiding elder he served the Washington District for a period of five years, following which he was assigned to the Atlanta District in which he still remains.

He is a forceful, magnetic preacher, whose pastorates have been fruitful, and as a presiding elder he shows constructive ability of high order, sympathy and deep insight into the needs of his people and his church.

Dr. Hadley is a trustee of Morris Brown College and Wilberforce University, and is actively interested in the educational and Sunday School work of his denomination. He is a power in the Conference which honors him year after year



JAMES A. HADLEY.

by giving him positions of trust and responsibility on its committees.

While a Republican in politics, he has nothing to do with any partisan activities.

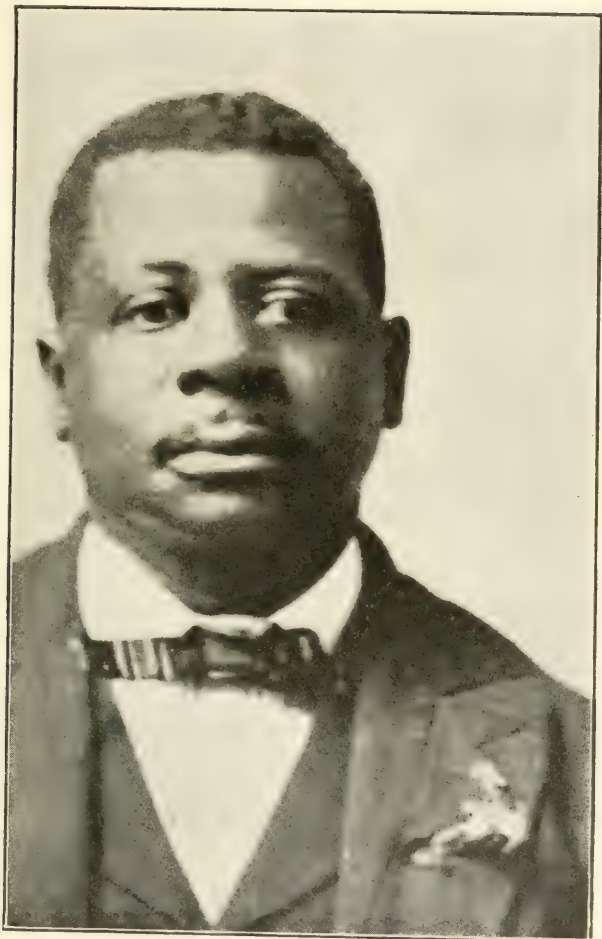
In 1889 he was married to Miss Florence L. Quo, of Valdosta, a graduate of Atlanta University, and before her marriage a capable teacher. She has been an unfailing helpmeet to her husband and is identified with all the activities of the women of the denomination. They have had four children. Rev. Hadley has considerable business ability and has accumulated a modest competence.

AMOS AMOS MATHIS

DR. AMOS AMOS MATHIS ranks high as a religious and educational leader of his race and is widely known as a Sunday School and church worker. Endowed with strong natural powers, he has sought throughout life to show himself a workman that need not be ashamed of his workmanship.

He is a native of Madison, Ga., where he was born in slavery, August 13, 1856. His mother, Malinda Mathis, was a native of Richmond, Va., but was sold into Georgia during her girlhood days. She had the reputation of being an expert cook. His father, Peyton Amos, was a tanner by trade. Strangely enough the grandfather, Amos Amos, though a native African, was not a slave. Though born in slavery Dr. Mathis had the advantage of a Christian home and says that his people were Missionary Baptists as far back as the record goes.

Soon after the war, the family moved from Madison to Rome where the father worked on the farm. The boy entered the public school at Rome. Here his progress was rapid and steady. In a short time he had outstripped his classmates and in a few years was elected principal of the school which he had previously attended as a pupil. While going to school in Rome,



AMOS AMOS MATHIS.

he was also employed as sexton of the Presbyterian Church and thus came to know and honor the pastor and his daughter, who was later to grace the White House as the wife of President Woodrow Wilson.

After taking up the work of teaching he felt the need of better preparation and entered the Ballard Normal School at Macon which he attended, where he won honors. Thus equipped he began teaching in the Bibb county public schools and was for nine years principal of a suburban school which prospered to such an extent that it was necessary to erect a new building under his administration. About this time he took up religious work more actively but could not even yet break away from the work of the schoolroom, but taught several terms at East Point, where his work was of such character as to commend it to the leaders of both races.

In February, 1876, he was converted and joined the Thankful Baptist Church of Rome. He at once became active not only in the local church but in the work of the denomination as well. Even before his baptism he was promoted to the Superintendency of the Sunday School and was later made clerk of his local church. He also became clerk of the North Georgia General Association, and helped to organize and was first clerk of the North Georgia Sunday School Association. Soon after joining the church he felt called to the work of the ministry and on March 8, 1891, was licensed and ordained by the Friendship Baptist Church of Macon. He studied theology at the Baptist College and at Central City College, Macon, which conferred on him the degree of D. D. His work as pastor has been confined to the Pilgrim Church at Nelson, which he served for nearly two years and the Trinity Church at Fort Valley, which he supplied for one year.

His activities have not been confined to Georgia. After teaching at Macon, he was appointed Sunday School Missionary by the American Baptist Publication Society which position he held for two years. At the end of that time he was given a similar appointment under the National Baptist Convention. This work carried him to every part of the country and added much to his knowledge and experience. Two years

ago he accepted the position of Secretary of Missions under the joint direction of the white and Negro Baptists of Georgia. Dr. Mathis is an active, vigorous man, well equipped, systematic and earnest. He is popular not only in Georgia but has been in demand in every part of the country.

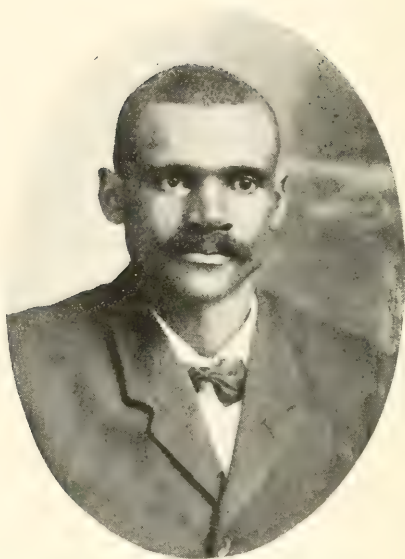
On August 9, 1885, he was married to Miss Ellen Douglas, of Macon, Ga., a daughter of Rev. Chas. and Mrs. Ellen Douglas, who was a cousin of Fred Douglas. Eight children have been born to them: Ezella, Victor, Mercer, Elmer, Lillian, Amos, Raymond and Rowena.

His wide travel and careful study of conditions lead him to the conclusion that the greatest need of the Negro today is religion, education and wealth. Born in slavery and now occupying a place of leadership, he is himself a living example of what religion and education will do in the life of a man. Dr. Mathis owns a comfortable home in Atlanta and other property in Macon. He stands as a "sure enough, upright, downright, all wool, yard-wide, flatfooted, level headed and an uncompromising deep water Missionary Baptist." On two occasions the leading and most prominent white and colored people of the State of Georgia urged his appointment as American Minister to Haiti.

DANIEL SWANIGAN SNOW

THE story of Daniel S. Snow, of Dalton, is one full of interest not only to the members of his own race, but to business men everywhere who have the vision to see undeveloped resources and unimproved opportunities. He is a native of Alabama, having been born at Talladega on May 25, 1865. His parents, Nelson and Mary Snow, were both slaves; and while his home was one of poverty, it was notwithstanding a Christian home. His grandfather on his mother's side, Ezekiel O'Neal, was a Baptist preacher; and it was perhaps early influences like these which gave direction and tone to the life of Daniel S. Snow.

What education he secured was in the Talladega county com-



DANIEL SWANIGAN SNOW.

mon schools. His boyhood days were spent on the farm, where he took an active part in every sort of farm work. When he was twelve years of age, the family moved to Chattanooga, where they remained for one year, and the following year located in Whitfield county, where he has since resided. His first residence was at Tunnel Hill. While living there some eighteen years ago, he began making brooms for his neighbors by hand, from broomcorn which he raised on his own place. He put good honest work into his brooms, and found no difficulty in selling all he could make. Gradually his business grew, and he saw the possibilities of enlarging it, but at the same time recognized the importance of a better knowledge of every phase of broom making. Accordingly he secured employment in an Atlanta broom factory, where he kept his work up to requirements, and at the same time kept his eyes open. At the end of a few weeks, when he had gained the desired knowledge, he returned home and found that his services were in demand at Greenville, S. C. He took charge of the plant there, though his employers thought at the time that they were hiring a white man, and soon made for himself a record such that his employers offered him extra inducement to stay with them. He was convinced, however, that if his services were valuable to others, they would be even more valuable to himself. So returning home, he harvested a good crop of broomcorn, made it into brooms, and has since been running his own factory. He is ably assisted by his sons, and the factory has a capacity of about twenty-five dozen brooms a day. For these he finds a ready market in the adjacent cities, and frequently makes trips to place the product of his factory.

Another feature of this work is worth attention: He has always encouraged the growing of broomcorn needed in his own county, but has had to secure the bulk of his supply from the West. Gradually, however, farmers have come to realize the advantages of a steady market, and that it means real money to them, so that from year to year he is able to get an increasing supply of material at home, though he still finds it necessary to bring a considerable amount from the West. Most of his handles are secured from Memphis, although he is in the shadow of a timber supply. In addition to brooms, his factory turns out mops, whisk brushes, etc.

Mr. Snow has done more than merely made a success himself. He has pointed the way by which others of his race and section may succeed.

Though not active in politics, he is a Republican. He is a member of the Primitive Baptist church, and has been a minister in that denomination for more than twenty years. At this time he is serving two churches as regular pastor. He is not identified with the secret orders. Like the good business man that he is, he is interested in life insurance, and carries several policies. In another respect he has set his people a good example in that he owns his home, which is a comfortable residence on Railroad street, and in addition runs a farm and owns his factory property, which he is planning to enlarge. He believes that the one thing most needed by his people is the right sort of training. Next after the Bible, his preferred line of reading is history. He keeps up with the current news through the papers.

On May 22, 1886, he was married to Miss Narcissa Easley, of Tunnel Hill, daughter of Abraham and Betsy Easley. They have eight children: William H., who is now preparing to study medicine at Knoxville; Philip, who assists his father; Mattie, Colbert, Mary, Della, Samuel and Azarine Snow.

The accompanying picture represents Mr. Snow at the age of forty.

JUDGE MARSHALL THOMPSON

THE STORY of Judge Marshall Thompson, better known as Marsh Thompson, should be a source of encouragement to every Negro boy. He was born in slavery only about a year before the outbreak of the war. The date was March 20, 1860. Both his parents were slaves. His father was Judge Marsh Thompson, a farm hand and a cooper and his mother was Sarah Vincent. His grandfather was Patrick Thompson. Coming of school age during the hard years just after the war, there was not much chance for schooling, though



JUDGE MARSHALL THOMPSON.

he attended the public schools of Monroe for awhile. Most of his time, however, from his youth up, was spent in hard work. In fact, it may be said that Marsh has been a hard worker all his life. His parents, who had been separated during slavery, got together after the war and brought up a family noted for its industry and integrity. Nearly all of them have done well.

Marsh Thompson is one of the successful farmers of Walton county. He worked with his father until he was twenty-five and when the home place had to be sold he bought it in and when the estate was administered got 75 acres. To this he has added from time to time, till he has 300 acres which has steadily enhanced until it is now worth an average of at least \$40.00 per acre. He runs ten plows and makes sixty bales of cotton a year, besides all sorts of grain, produce, meat, etc.

Mr. Thompson is a member of the A. M. E. Church, in which he has been active for a number of years. He is a steward and trustee and was at one time superintendent of the Sunday School. Among the secret and benevolent fraternities, he is a member of the Masons, the Home Mission and Laborers' Aid, Brotherhood of Georgia Benevolent Society. In politics he is a Republican and is active in the councils of his party. He was for a long time chairman of the District Committee and for fourteen years has been chairman of the Walton County Committee. In this capacity he frequently attends the State and District conventions.

He believes that the progress of the race depends on practical education, the accumulation of property and obedience to the laws.

He was married about thirty years ago to Miss Snow, of Walton county. One child, Mary, was born to them. After the death of his first wife, Mr. Thompson was again married. The second marriage was to Miss Florence Smith, a daughter of Peter and Amanda Smith, also of Walton. Of the ten children born to them the following are living: Anna, John, Ella, Joseph, Rosa and Cleveland.

Marsh Thompson is a good citizen of which any community or any race might well be proud.

Note—Mr. Thompson passed away December 8, 1916.

WILLIAM G. ALEXANDER

REV. WILLIAM G. ALEXANDER, A. M., D. D., has for years ranked high among the leaders of his race in Georgia and the South, and has held a number of the most important positions in the A. M. E. connection in this section. His qualities and achievements as a preacher, author and teacher have brought to him gratifying personal recognition and made secure his place in the history of African Methodism. He is at once a good preacher, a ripe scholar and a wise executive. The difficult positions to which he has been assigned as emergencies have arisen is the best testimonial his church could give him. The manner in which he has met these opportunities and responsibilities is the measure of the man.

He was converted and called to the ministry at an early age and had the wisdom to equip himself for his work in life. As a preacher and a pastor, he was successful from the beginning and has to his credit rare achievements in Virginia, Alabama and Georgia, where he erected new buildings, improved the church property, paid off debts and "added unto the church such as were being saved." For permanent, constructive work, no other pastor in the Conference holds a finer record.

As lecturer, he has spoken for his people in many of the States on numerous occasions and always instructs and charms his audiences. He is at once a forceful and fearless speaker.

His work as an educator is no less notable. For ten years he was Dean of the Seminary at Morris Brown College and left a lasting impression on the many young preachers who passed through the Seminary during his administration of that department. He brought to this work not only the knowledge of a careful Bible student, but the rich fruitage of many



WILLIAM G. ALEXANDER.

successful pastorates and a broad vision of the work of the Kingdom.

His work as a Presiding Elder has endeared him to the preachers and people alike on the districts which he has been called to serve.

The life of such a man is an asset to his race. It is to be regretted that the absence of detailed information will not permit a more satisfactory treatment of the subject.

ALONZO WILLIAM BRYANT

REV. ALONZO WILLIAM BRYANT, pastor of the Metropolitan Baptist Church, of Columbus, and President of the State B. Y. P. U., is a man whose history is a credit to himself and an honor to his race. It should prove a source of helpful inspiration to the young people of the race.

He was born at Sparta, Georgia, on Christmas day, 1873. His father, Isaac Bryant, was a farmer and his mother, before her marriage, was Lettie Moody. His grandparents on his father's side were Richard and Julia Bryant and on his mother's side, Judge and Irene Moody.

Young Bryant was an active, energetic youth. He attended the public school of Sparta and later went to school at Dublin and Macon. When ready for college he entered the Atlanta Baptist, now Morehouse, College and finished the course in 1903. After that, he worked through the theological course at Central City College, Macon, which he completed in 1906. Later, in recognition of his scholarship and accomplishments, the degree of D. D. was conferred upon him by the University of Indiana.

This short story of his schooling indicates nothing of the struggle which it cost him. Almost from the beginning it was necessary for him to earn his own way as his parents were not in position to help him, and, on account of their previous condition of servitude, did not even appreciate the advantages of an education. He recalls that his father sent



ALONZO WILLIAM BRYANT.

him to school only two days in his life, and it happened to be too wet to plow on both those days. Young Alonzo, however, was not to be deterred. For awhile he worked at a dairy at night, and went to school during the day. At another time, he worked with a night crew of a railroad and attended school and even after entering the ministry kept up his studies in Atlanta.

Apart from the Bible he has, since his student days, found most interesting and helpful in his reading the Harvard Classics and the world's great histories. He has traveled extensively throughout the United States, Cuba, and the Philippines and has by observation added much to his stock of useful information. Endowed with great natural capacity and physical strength, he has continued to work and study and has won for himself a place of leadership in his denomination and race.

His first pastorate was near Sparta, where he preached for two years. He was then called to the West Hunter Street Baptist Church, of Atlanta, which he supplied for three years. He resigned the Atlanta work to accept a call to the First Baptist Church of Valdosta, where he remained for seven years. At the end of that time, he was elected principal of the Forest City Industrial School, of Savannah, and administered the affairs of that institution for two years, when he was called to the pastorate of the St. James Baptist Church, of Valdosta. In the meantime, he had been made Superintendent of Missions by his denomination for the State of Georgia and served in this capacity for two years. This brought him in touch with the leaders of his denomination all over the State and gave him a splendid opportunity to study conditions and to render large service to his church. Some years ago, he was elected President of the State B. Y. P. U., which is also a place of influence and responsibility.

On June 16, 1896, he was married to Miss Mary Arnold, a daughter of Nero and Mary Arnold, of Savannah. One child, Josephine Alice Bryant, was born to them. Subsequently the mother passed away and on March 27, 1901, Dr. Bryant was married again, this time to Miss Katie Flewellen, a daughter of Nathan and Catherine Flewellen.

Dr. Bryant is a Republican in politics. From 1900 to 1903 he was postmaster at Thunderbolt and in 1912 was a delegate to the Republican National Convention at Chicago. He is a Pythian and is Grand Chaplain of that order for Georgia. He is also a member of the Odd Fellows and the Supreme Circle.

Dr. Bryant believes that the best interests of his race in Georgia and the nation are to be promoted by peace, confidence, honesty, and sobriety and a distinction between the good and the bad on the part of the Negroes themselves. From the other race, he asks for his people only simple justice and a fair administration of the laws.

Dr. Bryant is proving himself a wise and capable leader of his race. Early in 1917 he accepted a call to the Metropolitan Baptist Church of Columbus.

JERRY M. USHER

OVER IN the Second Washington Baptist Association there is a quiet godly man who has been preaching the gospel for many years. He is Rev. Jerry M. Usher who resides near Sandersville in Washington county. He was born in the same county during the War Between the States on July 10, 1863. His parents were Daniel and Mary Usher. They belonged to the Smiths at the time of Emancipation and were at that time known as Smiths, but with the coming of freedom the Negroes were permitted to choose their own names and Jerry Usher's parents preferring to be known by the name by which their own parents were formerly known changed their names from Smith to Usher. Rev. Usher's grandmother on his father's side was Eliza Tarver and on his mother's side was Sylva Shehee. Coming of school age soon after the war while the colored people were still largely without means, young Usher's education was limited to the public schools. Notwithstanding this, he has been a friend of education all of his life and is Chairman of the Board of Trustees of the Baptist High School at Sandersville. He was brought

up on the farm and has never gotten away from it. Even since entering the ministry he has continued his farm work, though now on a somewhat reduced scale.

He was converted at the age of twenty and about four years later felt called to the work of the ministry. He was licensed by the Oak Grove Church in 1886, and ordained by the same church in 1893. He served this same church as pastor for a number of years. He also pastored the Pine Hill Church at Davisboro one year, the Jordan Grove Church six years, and Mt. Sinai at Deep Step five years. Later he served Hall Grove one year, Mt. Nebo three years, and Marshall Grove, where he is now preaching, for two years. He is a prominent figure in the work of his association and has taken an active part in the work of the Sunday School, being President of the Sunday School Convention of the Second Washington Association. This position he has held for a number of years. For ten years he has been doing missionary work for the same association. Since entering the ministry he has kept no exact record of the number of folks he has baptized but it would amount to hundreds. His favorite reading is along theological lines. He frequently assists his brother ministers in their evangelistic meetings.

He is a member of St. Andrew's Masonic Lodge, number 32. In the denomination he is on the executive board of both the church and Sunday School Association, and is on the Trustee Board of Central City College with which he has been identified for a number of years. Rev. Usher has not married. He believes that the best interests of the race are to be promoted by Christian education and co-operation.

CHARLES H. FITZGERALD

AMONG the progressive and prosperous colored men of Paulding county, none stand higher than Charles Henry Fitzgerald, of Hiram. He was born in Fayette county just before the close of the War between the States on Dec.



CHARLES HENRY FITZGERALD.

15, 1864. His parents were Allen Fitzgerald and Jane Cleckley. His father was brought from Virginia to Georgia when he was a small boy so there is no record of the family available back of that. As a boy Charley Fitzgerald attended the public schools of Paulding county to which the family moved when he was about fifteen years of age. His mother having died when he was a small boy, he had hard enough time to get what education he has. He managed, however, to put in two terms at the Baptist College and later taught school for a couple of terms. His principal work has been farming and at this time he has succeeded far above the average man of his race.

At the age of twenty-two he was converted and joined the Sweet Home Baptist church of which he has been an active and useful member since. For eighteen years he was Superintendent of the Sunday-school, and is now a teacher.

On Jan. 25, 1892, he was married to Miss Mattie Jones, a daughter of Anderson and Jennie Jones of Pike county. They have no children.

Mr. Fitzgerald has learned the secret of successful farming and by diversifying his crops not only makes a living, but has also been able to invest in valuable real estate. He owns a nice place in the edge of town on which he lives. In addition to this he has two two-horse farms, a total of 150 acres.

Among the secret orders, he is identified with the Odd Fellows, in politics he is a Republican. He is an ardent believer in industrial education for his race.

Mr. Fitzgerald has spent all his manhood life in the county in which he now lives. He stands well with both races and is trusted and honored by all who know him.

RICHARD ALLEN HOLLAND

REV. RICHARD ALLEN HOLLAND, who is now (1915) pastor of four big Baptist churches in Middle Georgia and who lives near McDonough, was born just after the close of the war in Henry county, on October 23, 1866. His parents were both slaves. His father, Allen Holland, was a blacksmith and a farmer after Emancipation. His mother was Mahala Pope. He knows nothing of his earlier ancestry.

When he came of school age he attended the public schools of Henry county. He was about twenty years of age when he was converted and joined the Shiloh Baptist Church, of McDonough. Later he was licensed to preach and ordained to the full work of the ministry by the same church. Since that time he has been very active.

His first pastorate was the Baptist Church of Woodbury, which he is still serving. When he took charge of this work there was a membership of seventeen. The congregation grew rapidly and it was soon found necessary to build a new house. Numbers increased steadily until even the new house of worship would not hold the crowds, and a second and larger house was built. The membership now numbers 540 and the pastor, who has been serving the church for so many years is more popular today than ever before. Thirteen years ago he was called to New Mount Calvary at Concord, which has grown under his ministry to a splendid congregation of 460. For thirteen years he pastored the Providence Baptist Church, of South Atlanta, which grew to the point where it required the full time of a man on the ground. Here, too, the membership was increased and the church property improved. A piano, organ and a bell were added to the equipment. After giving up the Atlanta work he accepted calls from the Springfield Church near Flippen and the Spring Hill Church at Milner.

During his ministry he has baptized at least 12,000 persons, doing a great deal of evangelistic work during the Spring and Summer of each year. This, it will be remembered, has been



RICHARD ALLEN HOLLAND.

done without the advantages of a college education and is evidence of the man's energy and capacity.

On October 25, 1883, he was married to Nancy Grier, a daughter of John Wesley and Fannie (Sulfredge) Grier. To this union there were born Adolphus, G. W., Mamie B., and Annie E. Holland.

After the death of his first wife, Mr. Holland married her sister, Lucy Grier. They have the following children: Nancy B., Josephine, Allen, Jr., Mark Hanna, Loretta, Emma Lucile, and Booker James.

In politics he is a Republican and has been active in the councils of his party. He is Chairman of the Henry County Committee, a member of the State Central Committee, and Chairman of the Sixth Congressional District Committee. He was a delegate to the National Convention which nominated President McKinley, also to the Convention which nominated President Taft.

He attends the National Baptist Convention occasionally and is a constant attendant on the meetings of the State Baptist Convention in which he takes an active part.

In addition to his work as a pastor he carries on considerable farming operations and owns property to the value of at least seven thousand dollars. His preferred reading is the Bible and sacred literature.

HARRISON HUDSON

JUST about a year before the Emancipation Proclamation was signed on the first of January, 1863, there was born a Negro boy in Coweta county who was named Harrison Hudson. His parents were William Harrison and Elizabeth Hudson, the mother being known as "Bettie" Hudson. The parents were both slaves. The father was killed when Harrison was one week old, so of course he has no recollection of him. His mother had been brought to Georgia from Charleston. At the close of the war she found herself without

means, and she and her children had hard enough struggle to make ends meet. Harrison Hudson, who is usually known as "Harris" Hudson, says that he has had to work all his life.

Brought up under conditions like these, he was denied the opportunities of schooling, and, though he has made a success in life, can neither read nor write. He remembers his first year's work, when the combined earnings of himself, his older brother and his mother amounted to thirty dollars. He remained with his mother in Coweta county until he was nineteen years old, and about all he had to show for the hard work during his young manhood, was what he ate and wore.

When stock law was adopted in Coweta county, he moved with others to Douglas county in 1881, and began as a renter with the exception of one or two years, when he worked as a hired hand. Seventeen years ago he moved to the place where he now lives.

On September 7, 1883, he was married to Miss Elitha Stephenson, who was a daughter of Wilson and Rillis Stephenson, from near Lithia Springs, Douglas county. They have had twelve children, of whom the following eight survive: Lena, (now Mrs. White), Samuel, who is a man of family; John; Perry; Lizzie; Ola; Ludesta and Willis. He has given these a common school education.

About ten years ago Mr. Hudson began buying land, and finding this so much more profitable than working for other folks, he has continued to add one tract after another, till he now owns four hundred and seven acres in Douglas and Paulding counties. He has paid for this in cash between seven and eight thousand dollars, but the present market value of it is much more than that. He is a successful farmer, and doing what many other farmers, both white and colored in Georgia should do, grows his own supplies in the way of meat and bread and corn and hay. Not less than seventy bales of cotton have been produced on his various places this year (1913).

He is a Republican in politics, but is not a member of any church, though most of his family is identified with the M.

E. Church. His life and work go to show what can be done by a man of energy who is not afraid to work, and who plans to work for himself rather than for somebody else. He has brought up an intelligent and industrious family, and is regarded as one of the good citizens of Douglas county. His credit is good, and the example which he has set his people is a worthy one.

LUNIE SHROPSHIRE

LUNIE SHROPSHIRE, one of the substantial citizens of Campbell county, lives a few miles East of Palmetto. He is a native of Fayette county, where he was born Christmas day, 1873. His parents were Albert and Rachel Shropshire. Back of them he knows nothing of his ancestry, except that his grandfather on his father's side was a Scotchman.

While Lunie was still a child, the family moved to Coweta county, but later returned to Fayette. Lunie grew up on the farm. His schooling was limited to the short term public schools in Coweta and Fayette counties.

On December 2, 1905, he was married to Mrs. Mary Thurman, who was Miss Seagreaves before her first marriage. They moved to the place where they now reside and have three children, Lunie, Christine and Belle.

Mr. Shropshire has made money farming and his home-place now includes 100 acres of excellent farm land. On this he runs three plows and, in connection with his brother, raises about fifty bales of cotton a year besides considerable hay, grain and other products.

He is a Republican in politics and a member of the Baptist Church. Among the secret orders he is identified with the Odd Fellows and Good Samaritans.



LUNIE SHROPSHIRE.

NATHANIEL T. THOMPSON

REV NATHANIEL T. THOMPSON, of Cartersville, Ga., is a popular Baptist minister, of wide experience and executive ability. He was born near Danielsville, in Madison county, on September 11, 1863. His parents, Jones Thompson and Mary (Meadows) Thompson, were both slaves. Back of his parents, he knows little of his ancestry, except that his father's mother was named Susan.

When the boy was three years old, the family moved to Hancock county, and when he was of school age he attended the public school at Sparta. In this way his boyhood and young manhood were divided between farm work and the public school.

When he was twenty years of age he was converted. In the same year, on February 1, 1883, he was married to Miss Ada B. Allen, a daughter of Rabun and Harriet Allen, of Hancock county.

Several years later he felt called to the work of the ministry. With the call to the ministry came the realization of the need for better preparation. This was no easy task, however, at his age with a growing family to support; so he was assisted in college by the Sunday School Convention of the Second Shiloh Association, after he had been licensed and ordained by the Hickory Grove Baptist Church. His first pastorate was New Hope Church in Taliaferro county, where he remained for two years. He was then called to Level Hill, where he still works after a pastorate of more than fifteen years. Among other churches which he has served may be mentioned the First Baptist Church at Sparta, and Fellowship in Warren county. In 1910, while serving the Sparta Church, he went to Oklahoma on a vacation, and while there so attracted his people in that section that he was extended a unanimous call, which he accepted. Accordingly he moved his family to Oklahoma City, where he remained for six months. On returning to Georgia, however, his people would not hear of his again leaving the State, and insisted on his return. He



NATHANIEL T. THOMPSON.

was called to the very promising field at Cartersville in such a way that he felt he must accept the work, and has since been serving the Mt. Zion Baptist Church of that city most acceptably. He has given himself entirely to the work of the ministry, taking no active part in politics or in the work of the secret orders. He still retains membership in the Second Shiloh Association, of which he has been moderator for a number of years. His prominence in that association has resulted in his being called to assist in the ordination of numerous ministers and deacons. He is a member of the Executive Board of the General State Baptist Convention, and is also on the Executive Board of the Sunday School Workers' Convention. He usually attends the sittings of the National Convention, and thus keeps in touch with the larger movements of his denomination. In his reading he places the Bible first, and is an occasional contributor to his denominational paper. When in Sparta he ran a paper known as "The Ministers' Union."

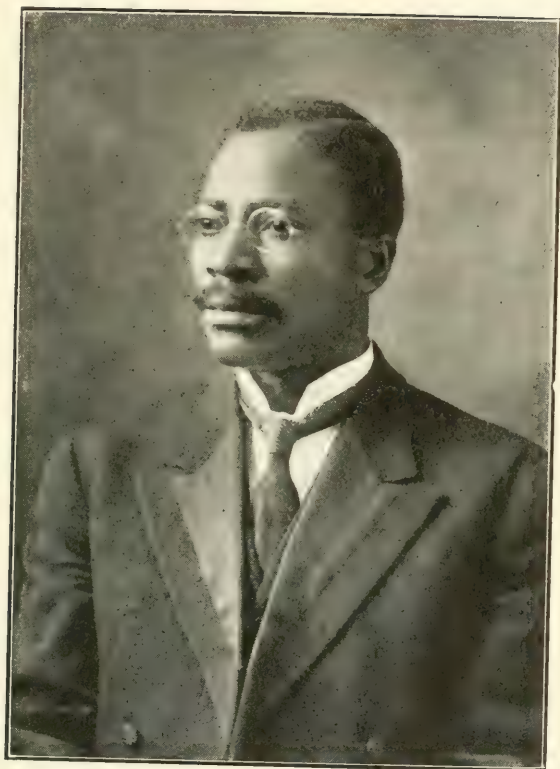
Mr. and Mrs. Thompson have ten living children, as follows: Robert, Asbury, Olivia, Sara Harriet, Samuel, Louisa, Jones, German, Ada and Roberta.

NOAH WEBSTER CLARK

IT IS a far cry from the barefoot country boy of Jefferson county to the pastor of a great metropolitan church, at the Capitol of the nation; yet that is the record made by Rev. Noah Webster Clark and attained before he was forty years of age.

He was born at Matthews, Georgia, April 15, 1876. His parents were Peter and Ann (Brinson) Clark. His paternal grandparents were Jack and Adeline Gunn. His maternal grandparents were Penn Brinson and Kissia Wright. Jack Gunn was a blacksmith by trade. Both paternal and maternal grandparents bore the reputation of being devout Christians and industrious, worthy citizens.

Young Clark attended the country schools of Jefferson



NOAH WEBSTER CLARK.

county, working on the farm between sessions. He was converted at the age of sixteen and even before joining the church felt an impulse to enter the ministry. Many difficulties confronted him as he undertook to fit himself for his life's work. He recognized the fact that it was necessary for him to make his own way and so, without any assistance whatever, except \$2.50 given him by his parents during the term, he entered Paine College, Augusta, in 1895 and by dint of hard work and close economy bought his own books, paid his own board and tuition and graduated with the high honor of being salutatorian of his class. This simple recital, however, does not tell the story of his struggle for an education.

The whole of his training in the country schools covered a period of only eleven months at widely scattered intervals. The education he obtained by which he was able to enter the first year class, normal course, at Paine College, was through studying before the open fireplace at night and during noon hours, while working on the farm. During the five years, 1895-1900, he was able to attend but two full terms in school. Each January of the remaining three years he had to leave college so as to teach school at home and earn the money to help his parents, to support himself, and provide for the next Fall term.

These difficulties he experienced have made him unusually sympathetic toward the young who are striving hard to make their way and he has personally assisted perhaps a score of boys and girls to pursue their studies in college.

In 1897 he was engaged to teach in the school where he himself, as a boy, had gone to school, Matthews, Jefferson county. He taught this school for four years, with credit to himself and satisfaction to his patrons and white neighbors. Such was the character of his work that he attracted the attention of the County School Commissioners and was placed at the head of the high school at Bartow. In 1903 he was elected principal of the colored school at Louisville and while there he established the Louisville Industrial Academy, being the first school of Jefferson county from which students were sent to college. Land was bought, the best school building for colored people in that vicinity was erected at a cost of \$3,000.

The institutes came to look to Prof. Clark's school for teachers for the colored schools of the country. He enjoys the distinction of being the first regular graduate, born in the county, who was employed as a teacher in the county.

In 1908 he entered upon the active work of the ministry, joining the conference at Hawkinsville. His first pastorate was at the Central C. M. E. Church, Jacksonville, Florida, where he remained during the Summer. In the Fall he was transferred to the Central Georgia Conference and was assigned to the Dublin Station. At the same time he was appointed President of the Harriett E. Holsey Normal and Industrial Institute. He remained in this work for four years, being then sent to the Marshallville Station. In 1914, when a vacancy occurred in the pastorate of the Butler Street Church, Atlanta, he was promoted to that important station and was by the next Conference sent to the Israel Metropolitan Church, Washington, D. C.

Rev. Clark is not identified with the secret orders, but has given his whole time to his educational and ministerial work. He remembers with gratitude the influence upon his life by his parents and school associates. His preference is for reading of religious literature. He believes that strict adherence to the teachings of Christ will enhance the welfare of the race, advance the prosperity of the country and promote peace among the nations.

On December 17, 1908, he was married to Miss Rosa May Marks, a daughter of Jacob and Caroline Marks, of Midville.

Since entering the ministry, he has given considerable time to evangelistic work. He is a member of the Board of Trustees of the Helena B. Cobb Industrial Institute, the Harriett E. Holsey Normal and Industrial Institute and is on a number of prominent boards and committees of his denomination, being President of the Inter-Denominational Ministers' Union of Washington, D. C.

As he looks back over his career as a student, he recalls with peculiar gratitude the advice and direction of Mrs. Anna Pierce Turner, a white lady of Augusta, in whose home he spent four years cooking and serving about the house while in college.

CALVERT PRESTON JOHNSON

DR. CALVERT PRESTON JOHNSON, preacher, lawyer and doctor, is one of the most versatile men of his race in Georgia. He was born in slavery on November 8th, 1859, at Louisville, Georgia. His father, Joe Johnson, was a cabinet maker by trade. His mother was Annie Polhill. Both were slaves. His grandparents were Isaac and Fennie Johnson and their parents had been brought into Georgia from Virginia.

Dr. Johnson remembers the closing scenes of the War Between the States and coming to school age after the surrender attended the Louisville public schools, where his progress was rapid and steady. Even as a boy he showed those qualities which have since brought him prominence in more than one big profession.

When eight years of age, he joined the Baptist Church and was licensed to preach at the early age of twelve. By the time he was seventeen he had made such a record as a preacher that he was ordained to the full work of the ministry. Having reached a point where he could teach school, he tried his hand at teaching and made a record of which he need not be ashamed. Realizing, however, the necessity for better equipment he entered the Baptist College at Atlanta, completing the course in 1879.

While teaching school at Louisville, his home town, he read law in the offices of Cane & Polhill and was admitted to the bar in 1882. He did not find the practice of law congenial, however, and in less than a year abandoned that profession and later decided to take up medicine. He took his medical course at the Chicago Medical College and won his degree in 1890. By this time he had attracted attention as a minister and was called to the pastorate of the colored Baptist Church at Wilmington, N. C., and was a resident of that city during the memorable Wilmington riot. He resided at Wilmington two years, when he returned to Georgia and located in the delightful old town of Washington where he has since remained. Here he has built up a large practice and has in-

vested his savings in Washington and Wilkes county real estate. Notwithstanding the demands of a busy professional life, he devotes considerable time to religious and educational work. Though not now in the active pastorate, he preaches almost regularly and is educational secretary of the Third Shiloh Baptist Association. In recognition of his several accomplishments, the degree of D. D. was conferred on him by Central City College, Macon.

Dr. Johnson is a man of strong body and vigorous intellect. He believes that if a thing is worth doing, it is worth doing promptly. The manner in which he worked out his own education is interesting. Notwithstanding his parents were poor and unable to assist him financially, he refused to be discouraged, and worked away at whatever offered an opportunity to earn an honest dollar. Through his industry and activity, he attracted the attention of the late Hon. Alex. H. Stevens, who assisted him in finishing his education at the Baptist College. In fact, all along through his life he has lived in the most cordial relationship with his white neighbors and has commanded the co-operation and assistance, when needed, of a number of the leading public men of the State.

In his reading, he places the Bible first, though he keeps abreast of the times through the latest books and magazines. In politics he is an exception to the majority of his race, having allied himself with the Democratic party in which he has been active for twenty years.

Among the secret orders, he is identified with the Masons, Odd Fellows, Pythians, Good Samaritans and Elks.

On November 23, 1893, he was married to Miss Beulah Harris, a daughter of Wade and Affie Harris, of Coffee county, where she owns valuable real estate. Mrs. Johnson completed her education at Shaw University, Raleigh, N. C., after her marriage; and for a number of years was an active teacher. She is prominent in the women's work of the Baptist State Convention, of which she is corresponding secretary. She is also Worthy Recorder of the Household of Ruth.

Dr. and Mrs. Johnson have two children, George and Clara.

Dr. Johnson is trustee of the Central City College and a member of the executive board of his association.

CYRUS GILBERT WILEY

PROF. CYRUS GILBERT WILEY is one of the best equipped and most progressive young men of his race in South Georgia. He is an expert blacksmith and bricklayer, a powerful preacher of the Gospel and a successful educator. Though not a native of Georgia, he has resided in the State for a number of years and has become fully identified with its interests.

He was born at Hilton Head, South Carolina, August 13, 1881. His father, Peter D. Wiley, was a Federal soldier who lies buried in the National cemetery at Beaufort, S. C. His mother, who was Mary Jane Gross before her marriage, is still (1917) living. Her father was Cyrus Gross.

When the boy was still but a lad, the family moved to Savannah and he attended the West Broad Street school. When ready for higher education, he entered the Georgia State College for colored youths, graduating as valedictorian with the degree of A. B. in 1902. In the industrial department he specialized in blacksmithing and bricklaying and by working at bricklaying in vacation was able to complete the course without a break. When he secured a teacher's license, he also taught vacation schools. While in college, he was active as a football player.

His first work as a teacher was in Bryan county. In 1902, he was called to the principalship of the Valdosta public school, which then employed only two teachers and had an enrollment of 136. The work has been so developed under the administration of Prof. Wiley that there is now an enrollment of 900 and a teaching force of twelve. He is in fact Superintendent of all the colored public schools of Valdosta. A commodious building has been erected, and the system improved in every way. He conducts the Teachers' Institute each year for both Valdosta and Lowndes county.

He has been active in the work of the A. M. E. Church since boyhood. About three years ago he took up the service of the



CYRUS GILBERT WILEY.

ministry, joined the Conference in 1915 and has since been pastor of the Ousley circuit.

From his study and observation of conditions among his people, he has concluded that the things which most retard them are criminality and extravagance. He believes that these are to be remedied only through Christian and industrial training.

On June 6, 1906, Prof. Wiley was married to Miss Lucile Frances Dixon, of Savannah. She, too, is a graduate of the State College and a capable teacher. They own a home at Valdosta.

Prof. Wiley early inclined toward public speaking; having been an active member of the literary societies during his school days. Now he is an acceptable speaker on any occasion and is regarded as one of the best orators in Georgia.

THOMAS WALTER JOSEY

DR. THOMAS WALTER JOSEY, one of the brilliant young professional men of the State, has not found it necessary to leave his home town to make a success. He is a native of Augusta, where he was born September 20, 1882. His father, Anthony Josey, was a tinner by trade. His mother, Patience (Willis) Josey, is still (1916) living. Back of his parents he knows little of his ancestry.

When he came of school age he entered the public school of the city which for years has been much above the average. After having finished the public school course, he attended Haines Normal and Industrial Institute and when ready for college matriculated at Atlanta University, where he remained for three years. From boyhood he has been full of energy and enterprise and while it was necessary for him to earn his own way in college, he found little real difficulty in doing so on account of the readiness with which he turned his hand to almost any job that offered.

Having made up his mind to enter the medical profession and desiring for himself the best equipment, he entered the medical

department of Howard University at Washington. At this time, with the expense of a four years' course ahead of him, he had only \$65.00, fifty of which was required for the the first half year's tuition. Notwithstanding this, he completed the course without a break and had a good time meanwhile. He did certain work about the University and earned his board, and, when vacation time came, went North and in the steamboat service, earned sufficient money each vacation to return to college the following Fall. Having a good voice and a ready wit, he did not confine himself, however, to the work required of him on the boat during the day, but, with his associates, would at night plan entertainments, in dialect, in those cities which he could reach by trolley. In this way he became widely known in the North and East as one of the most popular men in the service on the boats plying the Hudson and in fact, during the vacation preceding his senior year, he did quite a deal of practice on the boat among the passengers.

Dr. Josey finished his course at Howard in 1911. After practicing for a short while in Albany, N. Y., he spent six months in Madison, Wis., and then returned to his home in Augusta, where he has since remained.

He has done extensive work for the Pilgrims' Life Insurance Company throughout the State. He is a member of the Augusta and Georgia Medical Societies and is President of the Alumni Association of Haines Normal and Industrial Institute. He is proud of his alma mater and as president of its Alumni has been active in the support of the school. He is a member of the Baptist Church and of the Royal Knights of King David. In addition to being medical examiner of the Pilgrims' Life Insurance Company, he is the local examiner for the Standard Life.

On November 29, 1916, he was married to Miss Effie Owens, a daughter of Roswell Owens, of Allendale, S. C. Mrs. Josey was a successful teacher before her marriage to Dr. Josey. They have an attractive home.

MRS. JUDIA C. JACKSON HARRIS

NO RECORD of the progress and development of the Negro race in Georgia would be complete without some account of the work done by Mrs. Judia C. Jackson Harris near Athens in Clarke county. This work is important not only for what has been accomplished but for what it stands as well. It has been pioneer work and has blazed the way and made the path easier for the many who will follow as they catch the spirit of co-operation and community development.

Mrs. Harris, the Principal of the Model and Training School and Home, and founder of the Land Clubs which have done so much to promote home-owning among a tenant population, is a native of Athens. Her father, Alfred Jackson, was a painter by trade. Her mother, Louisa Terrell Brown Jackson, was a devout and at the same time a resourceful woman. Her influence had more to do with the shaping of the life of her daughter than any other factor. Besides our subject there was a large family of children and their education was a problem. Judia attended the public schools of Athens along with the rest and later Atlanta University. She made a creditable record in school and at an early age was able to secure teacher's license and had little difficulty in getting schools during the summer months. The money thus earned enabled her to pursue her college work during the regular term at Atlanta University. From that point the story can best be told in her own words.

"During my last year at Atlanta University, the seriousness of life began to impress itself upon me more than at any previous time in my life. I felt that I wanted to do something to compensate for what I had not done during the summer months among the working people outside the city limits of Athens.

"After my graduation, I held the position of principal of one of the city schools of Athens. Once a month, and oftener when necessary, I went outside to the farming section and met the people, organizing them into land clubs and industrial classes. As each plantation was paid for a division was undertaken. In



MRS. JUDIA JACKSON HARRIS.



OUR FIRST LAND CLUB.

each case this has been done most satisfactorily and successfully. I have in all instances taken shares with these men and women. Our object was to own land, to put the home on a higher basis, to farm intelligently and to found a training school.

“Fifteen years ago I discovered that in a church full of people only one man owned his own home. The people lived on rented farms. This of course meant a practical shifting of families each year. There had been no improvement over the old farming methods. Cotton was the principal product and this was cultivated so poorly that the average man considered a fine crop made if he came out each year clear of all debt. There had been no special effort made to produce the things at home that were yearly consumed. The families were improperly nourished both for a lack of proper food stuff and for want of direction as to the preparation of food material. The people were waiting for some directing hand.

“In the church gathering referred to, we organized the men and women into land clubs. Owing to the scarcity of money only such meager payments as ten, fifteen and twenty-five cents were put in the treasury. When cotton was sold they each put in as much as ten dollars apiece in club number one. In two years we paid for one farm and continued to take up another as each was paid for. Other clubs were organized and each continued this land buying as the first began. Our farms were ‘let’ to our individual club members on terms that allowed a margin sufficient for a decent living. At the same time we were directing our renters in a manner that would enable each to clear some money over the debts he owed.

“The first bale of cotton that the club received as rent from one of these farms was delivered at one of the meetings that the club held at the first farm house we purchased. I shall never forget that touching picture. Men who had labored hard in the soil for forty years wept like children. One exclaimed, ‘Miss Jackson, is it possible that I am taking in cotton for rent when lo! these many years I have worked and given all I made just to have a place for my family to live on each year?’ Another said, ‘This isn’t *me* getting cotton for rent.’ And exclamations of the same nature came from all the men. They inspected the

bale. They sat upon it in the moonshine. We all went into the house and these people actually sat up all night, so rejoiced were they over this one bale of cotton. They sang and prayed the whole night through, drinking hot coffee at intervals. And so these meetings have gone on, year in and year out, through heat and cold, rain and snow. Obstacles seemed not like obstacles because we had a plan and we were willing to suffer because we were working to an end that would make the lives brighter.

"The General Education Board of New York became interested in the development of this community work and gave us the school. With the co-operation of the county we were able to pay off a deficit and furnish the building with seats. I gave the four acres of land on which the school stands. The second year after the establishment of the school, I built the model home on a five acre tract of land just opposite the school. This with the school has been used as a place of meeting for the community folks, both industrially and socially. The home is used for teachers also during the time that the Teachers' Course is held at the school and for the students' home during the last year of school.

"I have traveled a good deal in my life, a part of this time being spent in soliciting funds for our work. I was born and reared in the city of Athens, Ga., but after organizing the land clubs and founding the school for the farming people, I lived with them practically for more than fourteen years, knowing that the best interests of the people could only be fostered by keeping close to them, suffering with them as they suffered and experiencing the satisfaction and joys that were theirs after overcoming hardships."

After taking up this work Mrs. Harris studied at both Hampton and Harvard. In 1913 she was married to Prof. S. F. Harris, Principal of the Athens High and Industrial School. She is a member of the Congregational Church. She has read extensively and made a careful study of social and economic conditions among her people. She says, "As a race we lack the fundamentals in life and the one thing that can best promote this phase is the development of race leadership. We want ideals and above all stability."

The results accomplished by Mrs. Harris commend her work to the leaders of both races. The county authorities now co-operate and require the other colored teachers of the county to attend the Training School. The General Education Board has recognized the work and made possible the building of a comfortable house, while individuals both North and South have extended a helping hand. But the inspiration and the moving spirit of the work from the beginning to the present time has been the woman who in her school days caught a vision of co-operation and service and who dedicated her life to the progress and development of her people.

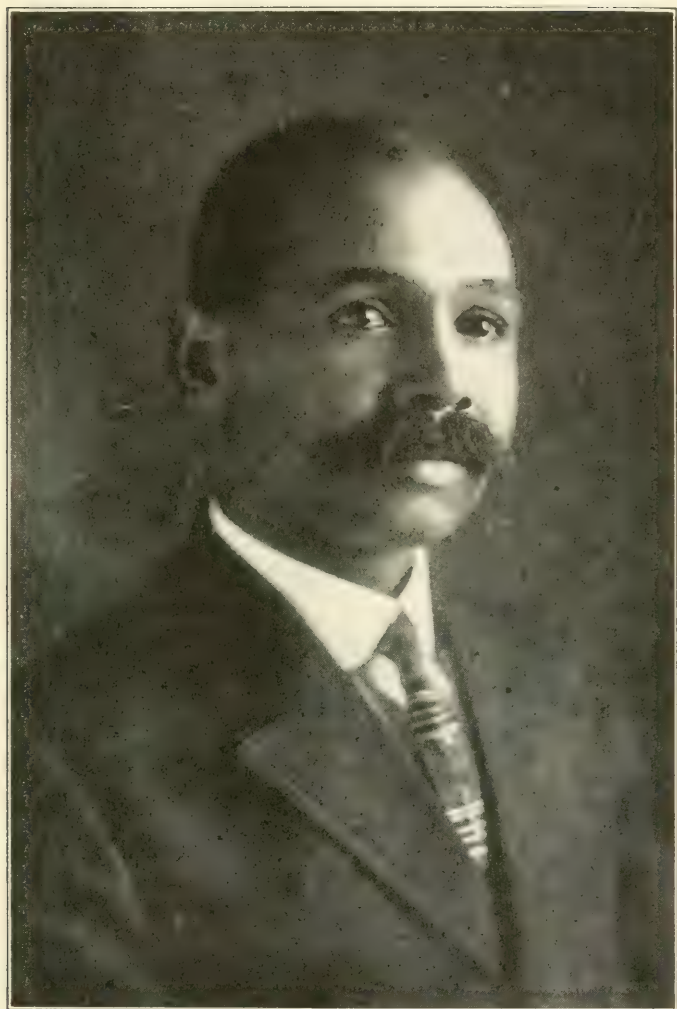
FRED DOUGLASS SESSOMS

THE LIFE STORY OF Dr. Fred Douglass Sessoms, of Washington, Ga., is one of the many that is fraught with hope and inspiration for the ambitious colored youth who must make his way in the face of adverse conditions, though it is true that not every one is able to achieve the degree of success which after years of struggle has finally crowned the efforts of Dr. Sessoms.

He was born at Harrellsville, N. C., January 28, 1879, son of Henry E. Sessoms, a farmer, and Mary Jane (Mitchell) Sessoms. His grandparents were Tony and Hager Sessoms and Squire and Rebecca Giles. Tony Sessoms' early life was spent in slavery. Squire and Rebecca Giles were freeborn.

On April 11, 1907, Dr. Sessoms was married to Miss Minnie Janet Moore, daughter of Alfred and Mary A. Moore, of Kelford, N. C. She was a teacher before her marriage. Dr. and Mrs. Sessoms have one daughter, Madie Douglas Sessoms.

His educational training first begun in the public school at Harrellsville, N. C., was later continued at Roanoke Collegiate Institute, at Elizabeth City; Rich Square Academy, and Shaw University, all in North Carolina. His parents were very poor, but managed to send him to the public school and two years to



FRED DOUGLASS SESSOMS.

Roanoke Collegiate Institute; but about the time for him to enter the third year, his father told him that on account of the financial depression then prevailing (in the early 'nineties) he would not be able to render further assistance; so the boy worked around in the neighborhood, and by Christmas had saved up twelve dollars. The first of January, he took this money and left home for school. He gave the money to the principal, telling him that it was all he had, but he wanted to remain in school until it closed, and did not know what he would do when the money was out. The principal was so impressed with his earnestness that he arranged for young Sessoms to assist in teaching to pay part of his expenses, crediting him for the rest. From this on, he taught during vacations in the rural districts, and continued his schooling until he was graduated from Rich Square Academy. He then taught one year, and built a much-needed house for his mother. Having decided to study medicine, he left home for Philadelphia, hoping to find employment that would enable him to earn money to begin his medical course. Again his determination paved the way to success, and, in 1902, he matriculated at Leonard Medical College, at Shaw University, Raleigh, N. C.; and by working each Summer in the North, was enabled to continue his medical course until his M. D. degree was won in 1906. In his reading he has drawn courage and inspiration from the lives of great men who began, as he did, under adverse conditions.

He began the practice of his profession in Hertford, N. C., in June, 1906, without a penny, and still owing about two hundred dollars on account of his education. That he had been able to get through with his schooling that early and without heavier indebtedness, speaks well for his energy and his careful management of resources. But not less remarkable has been his record since; for by continuing his professional work, and his accustomed careful handling of income, and without assistance from any one, he has not only paid all debts, but now pays cash for everything he buys, and has accumulated property valued at thirty-five thousand dollars. He has done special work in electrical therapeutics and has the only X-ray equipment in his city.

In politics he is a Republican, but not active. He is a mem-

ber of the Baptist Church and was for some years Superintendent of the Sunday-school. He belongs to the Odd Fellows, Knights of Pythias, Good Samaritans and Mosaic Templars.

He says: "The best way to promote the interest, as I see it, of our race in Georgia and the nation, is for the Negro to acquire education, buy property, and pursue all legitimate avocations and professions pursued by the white man."

LEXIUS HENSON HARPER

DOCTOR LEXIUS HENSON HARPER, who has been practicing medicine in Augusta since 1905, is a native of that city, where he was born September 24, 1876. His father, Thomas Raymond Harper, was a railway mail clerk. His mother's maiden name was Cecilia E. Chestnut. His paternal grandparents were Robert A. and Laura F. Harper.

Dr. Harper went to Haines Normal and Industrial School at Augusta for his industrial and preliminary schooling. He took his classical course at Lincoln University, graduating with the degree of A. B. in 1896. Three years later he took his M. D. degree from the College of Physicians and Surgeons of Boston. This thorough equipment for his life work, however, was not secured without a struggle. Meager financial resources made it necessary for him to work at the Summer hotels at the North during vacation time, in order to complete his course at Lincoln University. Having made up his mind to enter the medical profession, he worked at the drug business and waited on the table at Summer resorts in order to complete that course without a break. He recognizes, among the influences that have helped him, his parents, his home life, and contact with ambitious associates. While in college he was active in all lines of sport, and was especially fond of baseball. Apart from his professional reading, he is especially fond of books of travel and science.

On completing his course in 1899 he returned to Augusta and in June of the following year, having passed the State board, began the practice of his profession in that city. Later he had an attractive offer to go North and spent four years in office practice and the drug business at Providence, R. I. He then returned to Augusta, where he has since resided.

On August 25, 1913, he was married to Miss Mildred A. Bruce, daughter of John Bruce, of Tuscaloosa, Ala. She took her literary course at Haines Normal and Industrial Institute and later did special work in domestic art at Cheyney Institute in Philadelphia. Returning to Georgia, she taught at Haines Normal until her marriage to Dr. Harper. Dr. and Mrs. Harper have two children, Lexius Henson, Jr., and Mildred Cecelia Harper.

In politics, Dr. Harper is a Republican, and in religion a member of the Baptist Church. Among the secret orders he is identified with the Pythians, Masons and Eastern Star, in all of which he is prominent. He is also a member of the Civic Improvement League, and of the Augusta and Georgia Medical Societies.

Dr. Harper owns his home, and is esteemed as a worthy citizen of Augusta.

He is associated with Dr. Burrus in a modern sanitarium at the corner of Ninth and Gwinnett Streets and lectures at Haines Normal and Industrial Institute. He is recognized by the professional men of both races as a skilled anaesthetist.

VAN ALSTINE O. WATSON

PROF. VAN ALSTINE OGLESBY WATSON, Principal of the Tallapoosa High School, is one of the well equipped young men of the race, who is devoting his life to educational work. He is a son of Dr. S. E. J. Watson, and was born at Leland, Miss.

He had the advantage of being brought up in a home where

course. He was graduated from that institution in 1909, and thus came to his work as a teacher well equipped. While taking his university course, he spent his vacations in the Pullman service which gave him the opportunity of seeing much of America. While in school he was on the baseball team.

On February 23, 1913, he was married to Miss Lona Gannt, a daughter of Henry C. Gannt of Columbia, Tenn. Mrs. Watson teaches in the primary grades of the school of which her husband is the principal. Prof. Watson's favorite reading is history, which he teaches together with mathematics.

In politics he is a Republican and is chairman of the county committee and frequently attends the party conventions.

He is a member of the A. M. E. Church and was at one time Superintendent of the Sunday-school. Among the secret orders, he is identified with the Odd Fellows. He believes the greatest need of the race is education.

Prof. Watson belongs to the present generation and is representative of a class of young colored men who have taken time to equip themselves for the serious work of life and who are to be responsible for whatever of progress the race makes during this generation.

LLOYD DAVID McAFEE

REV. LLOYD DAVID McAFEE is an energetic and successful minister of the C. M. E. connection and resides in Columbus, where he has made his home for a number of years, although a native of Crawford county, having been born there August 28, 1870. His father, Thomas McAfee, who is still alive (1916) is a farmer, and was a slave before Emancipation. His mother was Susanna (Walker) McAfee. Back of his parents he knows nothing of his ancestry.

He worked hard, as a boy, on the farm in Crawford county and there availed himself of such opportunities as the poor public schools of that day afforded. From boyhood he was studious and adapted to lead, and does not remember the time when he



LLOYD DAVID McAFEE.

the value of education was appreciated. He secured his elementary education at Greenville, Miss. After the family moved to Georgia, he attended Walden University for his literary did not feel that his life work would be that of the ministry. His conversion dates from the age of seventeen but long before that the boy was accustomed to preach to his playmates and whatever died on the farm was sure of a funeral, if young McAfee had his way.

After his conversion, he attended Ballard Normal school at Macon for two terms. He joined the Conference in 1894 at Fort Valley and was assigned to the Haynesville circuit in Houston county. The following year he was sent to the Smithville mission. From Smithville he was promoted to the Camilla Station and since then has had some of the best appointments in the Conference. He served the Albany station for two years, Brunswick two years, Unionville (Macon) one year, Holsey's Temple (Columbus) two years, Stinson circuit two years, Barnesville Station one year, Elko circuit one year, Jacksonville one year and Cordele station two years. At the end of that time he was promoted to the Presiding Eldership of the Thomasville district which he served for two years and was then transferred to the McRae District which he served for two years. In 1914 he was assigned to the Albany district. His work, both as pastor and presiding elder, has been fruitful and progressive. He is a vigorous man, an eloquent speaker, with a good word and a cheery smile for everybody. He is also a man of good business judgment and has invested his savings in Columbus real estate, owning considerable renting property in addition to a nice home. He stands high in the denomination and is identified with the Masons, Odd Fellows, Knights of Moses and Knights and Daughters of Tabor.

On August 28, 1890, he was married to Miss Sarah Jane Regulus, a daughter of Calvin and Maria Regulus of Crawford county. Mrs. McAfee has heartily seconded the efforts of her husband and is fully identified with the women's work of her denomination. She is president of the Missionary Workers of Southwest Georgia Conference, whose motto is, "To the brave and faithful nothing is difficult," and whose creed is:



MRS. L. D. MCAFEE.

“I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be a friend to all the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up and laugh, and love, and lift.”

She was educated at Fort Valley and at Albany. She taught for a number of years in the public schools of the State and had the reputation of being a banner teacher in every county in which she taught. Later she was employed by the J. E. McBrady Co., of Chicago, by whom she is held in the highest esteem. In the dozen years she has been with the firm, her success has been remarkable. She is prominently identified with the Knights of Moses and the Knights and Daughters of Tabor in both of which she holds high official position.

WILLIAM WARREN JONES

REV. WILLIAM WARREN JONES, a successful colored Missionary Baptist minister and prominent Mason, resides at Augusta, Ga. He was born at Hephzibah on August 21, 1874, son of Phillip Jones, a farmer, and Chanie Louise (Ryanes) Jones, the latter being a native of Edgefield, S. C. His grandparents were Benjamin and Rachel Jones and Pierce and Clarissie Ryanes.

On February 27, 1897, he was married to Miss Mattie Louise Carr, daughter of Robert H. and Elizabeth Carr, of Hephzibah. They have three children, Harold Leonhardt, William Warren, Jr., and James Elhannon.

Mr. Jones was twelve years of age when he learned the alphabet under Prof. S. A. Walker. His early schooling was frequently interrupted and fragmentary, his time being devoted in part to farm work. After he reached the point where he could take up teaching in Burke and Richmond counties, his way was



WILLIAM WARREN JONES.

somewhat easier. His course at Walker Baptist Institute was delayed on account of his church work, and the fact that he had a family dependent on his support. His reading centers about the Bible. He has traveled across the continent.

He was early converted, and at about the age of eighteen felt called to the work of the ministry. He was ordained by the Franklin Covenant Baptist Church in 1897.

He has pastored the following churches: Adam Grove, Richmond Hill, Old Flat Rock, Smith Grove, Thomson Bridge, Mt. Horeb, Pine Hill, Bottford Spring, Spring Branch, Cummings Grove, Macedonia, Ebenezer and Doyals Grove. Of these he organized Richmond Hill (from the Pedro Baptist), Thomson Bridge and Mt. Horeb. He is assistant secretary of the Walker Baptist Association, and a trustee of Walker Baptist Institute. He has had a fruitful ministry and has baptized at least 2,500 persons.

He organized churches at Thomson's Bridge, Richmond Hill and Mt. Horeb. Houses of worship were erected for each of these congregations.

He is a Republican in politics, and among the secret orders is affiliated with the Odd Fellows, Mosaic Templars and Masons, and was for three years Grand Lecturer for the York Masons of Georgia. He is the owner of a comfortable home and other property. His suggestion for the promotion of the best interests of his race in the state and nation is as follows: "Serve God, stop complaining of the many hardships heaped upon us, be true to our trust, stand for all the moral and physical good, having a high aim in life."

On the organization of the Georgia Baptist Publishing Co. Mr. Johnson was made business manager. He attends the National Baptist Conventions and does a great deal of evangelistic work.

ISAIAH MACK

THE GREAT Baptist denomination in Georgia numbers among its ministers some of the ablest men of the race.

Many of these have come up from the ranks, some of them with limited educational opportunities. Notwithstanding these difficulties, many of them have not only made successful pastors and preachers of themselves, but have worked up to places of leadership among their people in the business life of their communities. Rev. Isaiah Mack, of Milner, is among this class. He was born in Monroe county, April 11, 1880. His parents were Henderson and Peggy Ann Mack. His paternal grandfather, Benjamin Mack, was brought to Georgia from Virginia. His grandmother, on his mother's side, was a Ponder.

Young Mack grew up on a farm and as a boy was sent to the public school of Pike county. He was converted about the age of fourteen and connected himself with the Mt. Hope Baptist Church, at once becoming active in its work, though it was five years later before he entered the ministry. The year after he was licensed he attended Morehouse College, Atlanta, for two terms, for the theological training.

His first pastorate was at the Bethesda Baptist Church at Reynolds, which he served for nine years. With the growth of this work, he found it necessary to build a new house of worship. He pastored Sardis, in Monroe county, for thirteen years and built there, also. He has served Mt. Gilead twelve years, having re-built and seated the house at that point. For nine years he preached at Shoal Creek and is now (1916) in his third year at Holly Grove. Some short pastorates were Colliers and Philadelphia, at Hampton.

On December 31, 1902, Mr. Mack was married to Miss Carrie Shehee, of Pike county. They have one child, Bessie Mack, but are also rearing an adopted child, a niece, whose parents are dead and who is about the age of their own daughter. Her name is Flossie Jane Mack. The two girls are being educated together.

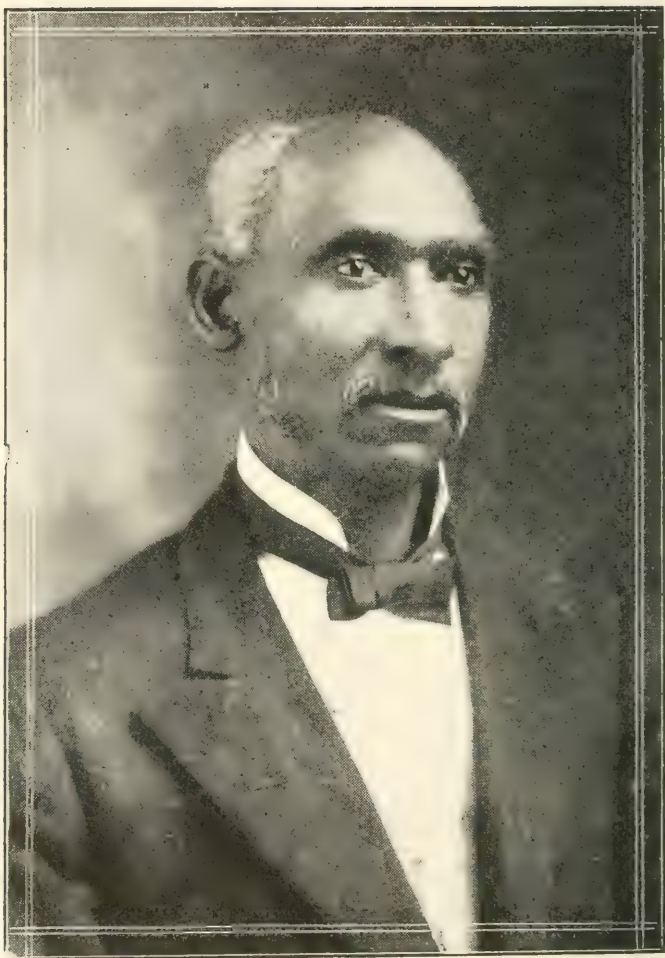
Rev. Mack does a good deal of revival work, especially during the Summer. He is a member of the executive board of the State Baptist Convention and of the State Sunday School and B. Y. P. U. conventions. He is also on the executive board of Cabin Creek Association, a member of the trustee board of the Cabin Creek School and president of the District Sunday School convention. He is also district organizer of the B. Y. P. U. of Georgia. So it will be seen that he is active and fully identified with every department of his denominational work.

He is secretary of the Pike County Republican Committee and is a Mason, Odd Fellow and Pythian. He is an ardent advocate of Christian education and encourages his people to accumulate property. He is himself the owner of a good home and three other houses at Milner and has a half interest in a farm of 164 acres in Monroe county, though he conducts his own farming operations on rented land near home.

GEORGE W. FORT PHILLIPS

REV. GEORGE W. F. PHILLIPS, a prominent minister and educator of the C. M. E. Church, has built for himself an enduring monument in the Holsey Normal and Industrial Academy, at Cordele. Professor Phillips is a native of Milledgeville, where he was born about eight years before the war, on February 10, 1853. His father, Rev. Washington Phillips, and his mother, Nancy, were both slaves. His paternal great grandmother was a native African. His maternal great grandmother was born in Maryland.

Though not permitted to go to school until after Emancipation, young Phillips had, with the assistance of an older brother, learned to spell in 1861. After Emancipation, he went to school for a short while to a colored man by the name of Peter O'Neal, who had by some means secured enough education to teach the less fortunate. In 1866, he started to a school, under the auspices of the American Missionary Association, where he was



GEORGE WASHINGTON FORT PHILLIPS.

maintained by his father till such time as he could secure a teachers' license. He then began teaching the Summer schools and from that time on found his way easier.

In 1870 Prof. Phillips entered Atlanta University and completed the Normal course in 1876. Prior to this time, however, he had taught in Jones and Hancock counties. In 1877 he was elected principal of the Milledgeville school, where he remained for two years. He was then chosen principal of the Americus public school, which position he held for ten years.

Though converted at an early age, and active in the work of the church, he did not enter the ministry until 1890. He joined the Conference in that year, and was stationed at Cordele, which at that time was merely a mission with three members. He kept on with his educational work and after entering the ministry taught school at Andersonville during 1891, 1892, 1893. In 1894, he took charge of Holsey Academy, then located at Lumber City, Telfair county. In 1895 he entered the church work and was assigned to Marshallville, which charge he held two years. In 1898 he was assigned to the pastorate of St. Andrews Church, Brunswick. While there he published a pamphlet of discourses entitled "Seaside Homilies." He was the founder of the large grocery business now conducted by his nephew, M. B. Phillips, and was for nine years his partner. The partnership was dissolved in 1897. Since that time religious and educational work has claimed his attention; a field to which he is better adapted.

Given the principalship of Holsey Normal and Industrial Academy he opened school in January, 1907, with 20 pupils and one assistant. The institution now gives employment to eight teachers and this year (1917) has enrolled over 300. The success of the institution is due in a large measure to Prof. Phillips' executive ability, business judgment and scholarship combined. He is a progressive man and has kept up with educational movements and has served his church in a large way. Although not active in politics or the secret orders, he has long been identified with the Republican party, and with the Masons and Odd Fellows. He owns some well located property in Americus and at Milledgeville.

On April 8, 1880, he was married to Miss Lucy Wisham, of Americus. For more than 30 years she was a popular teacher of that place in the public schools. They have no children.

Apart from the Bible, Prof. Phillips' favorite reading is history, good fiction and poetry. He writes some verse occasionally himself. He believes that the best interests of the race are to be promoted by the means to which he has devoted his own life—Christian Education.

Though not actively engaged in the ministry the title of Doctor of Divinity was conferred on him by Phillips University, Tyler, Texas, in 1910.

JAMES MADISON NABRIT

THOUGH covering, up to this time, the short space of thirty-nine years, the life-story of Rev. James Madison Nabrit, A. M., D. D., a Baptist minister now of Augusta, Ga., is a remarkable one and would be highly creditable to a man much older. He was born in Atlanta, September 17, 1877, his father being Clarke Nabrit, a blaster and well-digger, whose parents were Jack and Harriet Nabrit. His mother's maiden name was Margaret Knox Petty, a daughter of E. James Petty and Dillie (Knox) Petty. Dillie Petty was a cook, E. J. Petty a carpenter and Jack Nabrit a farmer,—all honest, hard-working people, and both families were slaves up to the time of Emancipation.

Dr. Nabrit's primary education was obtained in Thornton's School and Mitchell Street Public School, Atlanta. He later entered Atlanta Baptist College, from which he was graduated with the A. B. degree in 1898, and still later took a post-graduate course at the Chicago University. The A. M. degree was conferred upon him by Virginia Theological Seminary, and the D. D. degree by Central City College, Macon, in which he was

for sometime professor and vice-president. But notwithstanding his broad education, it did not come easy; for his parents were poor and had the care of a large family, so that they could give him little assistance; but he had a good brain, good muscle, a strong will, and an adaptability that enabled him to take hold of nearly any work that offered and make it help him in his set purpose to fit himself for a place of large usefulness in life. He was at various times newsboy, water boy, grocery porter, cart driver, baker, well cleaner, teamster, rural teacher and hotel bellman. Among the influences which have been most potential in shaping his life and character, he places first the Christian home in which he was reared, and, second his school. He had developed a vigorous constitution before entering college, and there became an all-around athlete, and captain of the baseball and football teams. Since leaving college he has traveled extensively over the United States, and has also continued a close student of the best literature, giving the preference to theology, history, philosophy and fiction.

After leaving Atlanta Baptist College, his first work as a teacher was at Cuthbert, beginning in August, 1898. He taught there part of two years, and was then for eight years vice-president and professor of Greek at Central City College, Macon; five years pastor at Forsyth; five years at Americus, and is now (1916) in his fifth year as pastor at Springfield, Augusta, the oldest Negro church in Georgia. In all these various important positions, he has shown himself a worker, and a capable and successful worker. He has won the confidence and esteem of the people wherever he has gone, and has a wide circle of friends in various parts of the State and beyond its borders.

Dr. Nabrit says he is in no sense a politician, his time and energies being fully occupied along other lines. A strong believer, however, in the principles of fraternity, he is identified with the following secret orders, though for lack of time to devote to their duties he has had to give up all official positions in them: Masons, Knights of Pythias, Odd Fellows, Supreme Circle, Knights of Tabor, Eastern Star and Court of Calauthe.

Dr. Nabrit teaches Latin and Greek at Walker Baptist In-

stitute and is auditor of the Baptist State Convention. He is Secretary of the National Baptist Convention, also a member of the Executive Board. Dr. Nabrit is a forceful and popular speaker and is in demand on public occasions.

He believes that those things which will be most conducive to the welfare of his race in the state and nation are: Equal opportunity in business, a square deal before the courts, protection in the peaceful pursuit of life and labor, equal chance in school, and the open church.

On May 7, 1899, he was married to Miss Augusta Gertrude West, daughter of Henry and Ella West, of Cuthbert. They have six children: James M., Jr., Margaret E., Samuel Cook, Annie Elizabeth, Augusta G. and Henry C. Nabrit.

While not wealthy, Dr. Nabrit is a substantial property owner, having acquired a good home. The record of his life and work should be an inspiring one to the younger generation, and is one which it will be to their advantage to emulate; and the coming years give promise of a yet larger usefulness.

MAJOR WADE REDDICK

REV. MAJOR WADE REDDICK, founder and present head of the Americus Institute, is recognized in his denomination and among the teaching profession as one of the strong men of the race in Georgia. He has not, however, reached his present place of leadership without a struggle.

He was born near Cuthbert on March 2, 1868. His parents were James H. Reddick, a farmer, and Mary Ann Munger. His paternal grandfather was a slave, though his maternal grandfather was a white man. One of his great-grandfathers was brought direct from Africa, and the other great-grandfather was an Indian, so that there flows in his veins the blood of three races.

Conditions were such just after the war in the Reddick



MAJOR WADE REDDICK.

home, that it was necessary for all hands to work. Major was kept on the farm and in the forest cutting ties, until he had reached his twenty-first year. Up to that time he had gone to school only four months, and even after that time it was necessary for him to make his way, by means of his own earnings, through school. Having determined, however, to secure an education, he laughed at obstacles which confronted him, and finally succeeded in completing the high school and college courses at the Baptist (now Morehouse) College, Atlanta, from which he was graduated in May, 1897. The same institution conferred upon him the degrees of A. B. and A. M.

He taught school at Cuthbert and other points during his vacations, while in college, and on the completion of the course in 1897, founded the Americus Institute, under the auspices of the Southwestern Baptist Association; and the story of the work he has done there since that date is the story of the institution. A chapter dealing with the Americus Institute will be found in another part of this book. It should be said here, however, that the work of the Americus Institute has not been confined to the local association. It has made a place for itself in the educational life of the Negro in Georgia. Some of the most successful young men in the State today credit a large measure of their success to the training secured here.

At the age of twenty, Prof. Reddick was converted and joined the New Harmony Baptist Church, Shellman, Ga. In 1894 he felt called to the work of the ministry, and was licensed and ordained by his home church. Looking back over his life, he acknowledges with gratitude the good influence of his mother, his oldest brother, J. L. Reddick, and of his teachers, especially Miss Carrie E. Bemus and Dr. Sale.

While beginning his college course late in life, yet he was a popular student and a hard worker, and took an active part in college athletics; was at one time manager of the baseball team. While his work has been principally in the educational field, he recognizes the importance of religious training along with the development of the intellectual side of life, and is a faithful pastor. He entered upon the work of the pastorate at Pelham in 1902.

In addition to this, he is frequently in demand at educational rallies, conventions, associations, etc. While not engaged in a line that is usually considered lucrative, Prof. Reddick owns a comfortable home at Americus, near the Institute, and some other city property.

When asked for some suggestion as to how the best interests of the race might be promoted, he said: "By applying the laws to offenders of both races alike. By recognizing merit and character wherever found. By brotherly kindness to the man further down."

On September 20, 1899, Prof. Reddick was married to Miss Hannah Adelina Howell, a daughter of Irvin and Affie Howell, of Midville, Ga. Mrs. Reddick was educated at Spelman Seminary, where she was a teacher before her marriage.

In 1915 the Missionary Baptist Convention of Georgia and the General State Baptist Convention merged into one body at a meeting in Macon. It was seen that Rev. Reddick was the logical man for the head of this, the largest denominational organization in the State, or for that matter in any of the States. Accordingly he was elected to the presidency of what is now known as the General Missionary Baptist Convention of Georgia, and has been re-elected at each succeeding session. He presides with ease and dignity and has administered the affairs of the denomination in a way that has been satisfactory to the masses of the organization. His position as President makes him ex-officio a member of all the Boards.

GRANVILLE W. HARRISON

REV. GRANVILLE WALKER HARRISON, who pastors a number of churches on the eastern side of the State, and is president of the Columbia Union Sunday School Convention and treasurer of the Shiloh Association, resides at Augusta. He was born at Appling, in Columbia county, November 15, 1868. His father, Rev. Benjamin Harrison, was also a minister of the Gospel. His mother's maiden name was

Mahala Bell. His grandparents were Felix and Nancy Harrison.

From boyhood Reverend Harrison has been a hard worker. His educational opportunities were limited to the public schools. He was converted at the age of eighteen, and soon afterwards felt called to the work of the ministry. In 1895 he was ordained to the full work of the ministry, and on March 15th of that year was called to the Jerusalem Baptist Church of Savannah. The church had no house of worship and only nineteen members. He was installed as pastor a month later, and by the end of the year a house of worship had been erected and the membership increased to sixty. He remained with that church for eight years, paying off all indebtedness. In 1899 he was called to the Macedonia Baptist Church, Augusta, which he served successfully for more than four years. While serving this church he was called to the Zion, White Bluff, and later to the New Holt Baptist Church at Harlem, thus filling up his time. In 1902 he was called to the pastorate of Mt. Carmel, at Winfield, and Green Branch at Mt. Zion. The acceptance of this work necessitated his resignation from Zion, White Bluff and Macedonia. At this time (1916) he is pastor of the churches at Mt. Carmel, Mt. Zion, New Holt, Greenbrand, McDuffie county, and Mt. Zion, Lincoln county, with a total membership of about three thousand. He is one of the vice-presidents of the State Baptist Convention; also a member of the Executive Board of that body. He is one of the Board of Managers of the State Reformatory; president of the Columbia Union Sunday School Convention, and treasurer of the Shiloh Association. Among the other institutions of his race, he is a member of the Board of Directors of Walker Baptist Institute, and of the Negro Fair Association of Augusta, and of the committee to harmonize the differences between the two Baptist conventions of Georgia.

It will thus be seen that although lacking a college education, he has made for himself a prominent place in his State and domination. Among the secret orders he is identified with the Pythians, Odd Fellows and Masons. He owns a comfortable home at 1434 Marbury St., Augusta.

On July 22, 1892, he was married to Miss Carrie Thomas, of Augusta. They have one child, John Willie Thomas Harrison.

Since entering the ministry, Mr. Harrison has traveled rather extensively over the country, and has been a regular attendant at the meeting of the National Baptist Convention, which has taken him to many of the larger cities of the country. His favorite reading is along the line of the Bible and sacred literature.

Rev. Harrison has baptized nearly 2,000 members, built four churches and within the last eight years has raised more than \$10,000 for church property.

ROMAN JOHN JOHNSON

TO SAY that a colored Baptist minister has fairly won his way to a place of high standing as to character, ability and achievement, in the Walker Baptist Association, and in the State is no small compliment. To such recognition, the Rev. Roman John Johnson is clearly entitled.

He was born near Hephzibah, Ga., December 16, 1867. His parents had been slaves up to the time of Emancipation. His father was Gilbert Johnson, a farmer and a devout member of the Baptist Church, in which he was a deacon. Roman's mother was Frances (Walker) Johnson, a member of the famous Walker family, and a cousin of the distinguished Dr. Charles T. Walker. Her father was Frank Walker, a man noted for his natural gifts, consistent life and deep piety. In the home there was an atmosphere alike of industry and of intense religious devotion and sincerity which left their impress upon "R. J.," as he is now commonly, and by his brethren affectionately, called; and to these influences he gratefully acknowledges his indebtedness.

As a farmer's son, with the usual duties which that implies, he attended the public school until the point was reached where he could obtain first grade license as a public school-teacher, and then taught for ten years,—from 1886 to 1895.

In the meantime, in 1878, he had been converted and was bap-



ROMAN JOHN JOHNSON.

tized into the fellowship of the Franklin Covenant Church by Rev. N. Walker. Though still quite young, he soon began to take a very active part in the affairs of the church, and, in 1884, was sent for the first time as a messenger from his church to the Association. On October 5, 1885, he was married to Miss Charlotte Williams, daughter of Maria Williams. In 1888, he was licensed to preach, and the next year was paid the unusual honor of being selected to preach the introductory sermon to the Walker Baptist Association. The first Sunday in December, 1891, he was ordained to the ministry by Revs. W. G. and Gas S. Johnson, having been called to the pastorate of Spring Hill Baptist Church, near Blythe. In the same year he moved to Augusta, where he has since resided. Within four months after beginning his first pastorate, he held a revival without other ministerial aid, as a result of which he baptized fifty new members. He serves this church now and has built for them two excellent houses of worship. In 1892, he was called to Hart's Grove Baptist Church, Spread, Ga., to succeed Rev. Thomas R. Glover. September, 1900, he was called to the pastorate of the First Baptist Church, Millen, and in October of the same year to the Eden Baptist Church, Louisville. In order to accept the pastorate of the First Church at Millen, he resigned the pastorate of the Second Baptist Church at White Plains, which he had served since 1893. In December, 1905, he resigned Hart's Grove at Spread, and organized the First Baptist Church in the same town. Here a house of worship was erected at a cost of two thousand dollars and the membership increased from ninety-nine to one of the most active congregations in that section.

Among the positions of honor and responsibility to which he has been selected by his brethren are the following: Chairman of the Finance Committee of the Walker Baptist Association; Treasurer of the same organization; Chairman of the Executive Board of the Walker Baptist Sunday School Convention; Vice-President of the General State Baptist Convention of Georgia; Secretary for a number of years of the Baptist Pastoral Conference of Augusta and vicinity. In the summer of 1909 he was called to the pastorate of the Central Baptist Church,

Augusta; and under his ministry the old brick house of worship which stood where the congregation had worshiped since 1858 was sold, and a modern new church building erected in a more suitable location at a cost of eight thousand one hundred and twenty dollars. Under his leadership the church has been greatly strengthened and the congregation increased.

Of the eleven children born to Dr. and Mrs. Johnson, four only are now living. They are Inez Louise (now Mrs. Davis), Roman C., Oliver E. and Ionia Eunice. It is needless to say that the children who survive are all being given a liberal education.

Dr. Johnson is the author of a "History of the Walker Baptist Association of Georgia." The book is in every way a creditable volume, and is well illustrated. It contains a brief sketch of the author by the scholarly Prof. Silas X. Floyd, from which the facts of this biography are in part gathered. He is also the author of other publications, and a frequent contributor of instructive articles to both the religious and secular press.

Dr. Johnson took his theological course at Walker Baptist Institute; but his learning and his success are largely due to the fact that he has a large and well selected library, of which he has made constant and untiring use, giving the preference to religious and historical works. He is a member of the Odd Fellows, and is a Republican. He is a regular attendant upon the meetings of the National Baptist Convention, which has carried him at various times to almost every section of the country.

Asked to express an opinion as to how the interests of his race in the state and nation might best be promoted, he answered in four words: "Opportunity, unity, religion, education."

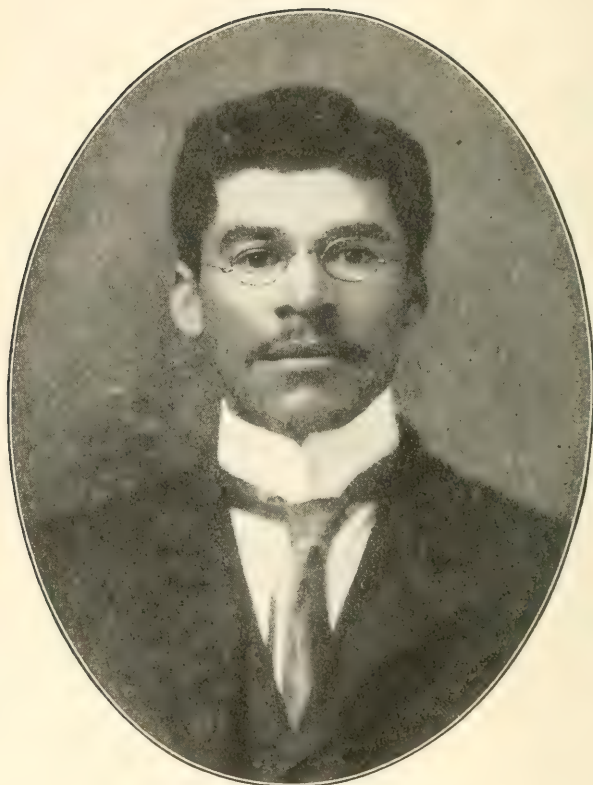
ANDREW REYNOLD RAIFORD

PROF. ANDREW REYNOLD RAIFORD, Principal of the Shiloh Academy, a Baptist Institution at Washington, Ga., is a man who stands well in his community and has made a place for himself as an educator in the Missionary Baptist Church. He was born in Elbert county on February 15, 1877. His parents were Sam and Eliza (Edwards) Raiford. His father is a successful farmer of Wilkes county. His paternal grandparents, Andrew and Henrietta Raiford, were slaves of Thomas Cade. His grandparents, Nelson and Mittie Edwards, belonged to Sandy Hughes.

On August 31, 1910, Prof. Raiford was married to Miss Blanche F. Norris, a daughter of Greene Herman and Charlotte Norris. They have two children, Thelma W. N. and Bernice Helen Raiford.

Prof. Raiford first went to school at Bowman Institute in Elbert county. Later he entered Morehouse College, graduating from the academic department in 1905. Four years later he was graduated from the college department with the B. A. degree. He had to work his own way through college, and among the extraordinary difficulties which he encountered in doing so, were a broken leg, a case of typhoid fever, that came near proving fatal, and a severe case of lagrippe. Both the latter left his health impaired for sometime. He did not, however, permit any of these things to turn him aside from his set purpose to prepare himself for his life work by completing his college education. In the meantime, he drew inspiration and encouragement from his parents, home life, school and associates. He took little part in college games, as his work was quite sufficient for physical exercise. In his reading, aside from regular school books and the Bible, he has found most helpful works on moral and natural science. He has traveled through the South and Middle West.

Even before entering college, he did some public school work, beginning in Elbert county in 1897.



ANDREW REYNOLD RAIFORD.

In 1910, he went to Dermott, Ark., as Principal of the Baptist Academy. There he found forty acres of land overgrown and undrained. He cleared up and drained the land, which, when cultivated, enabled him to cut the grocery bill from a hundred to forty dollars a month. Splendid crops were grown on that part which was cultivated by the school and the balance was rented. The health, the appearance and the value of the place were all greatly enhanced under his administration. He remained three years and during that time installed a printing department.

In 1913 he was called to his present position. The work at Washington has prospered under his hand. A new building has been completed and the campus has been graded and fenced, and a thousand dollars worth of property purchased. The enrollment of the school has been built up to more than a hundred and fifty.

In 1912, Prof. Raiford was licenesd to preach and was ordained to the full work of the ministry in 1915. On account of his school work he has not entered upon the active pastorate. He is a member of the S. S. Board and ex-officio, a member of the Executive Board of the Third Shiloh Association.

He takes no active part in politics, but is in sympathy with the Republican party. Among the secret orders he is affiliated with the Knights of Pythias and Mosaic Templars. In the local lodge of the Templars he is Worthy Scribe. He is also identified with the Lincoln Memorial Association, in which he is secretary. He believes that the greatest need of his race in this country is honest, capable, well-trained and consecrated leadership. That sort of leadership the colored people of his community have in Prof. Raiford.

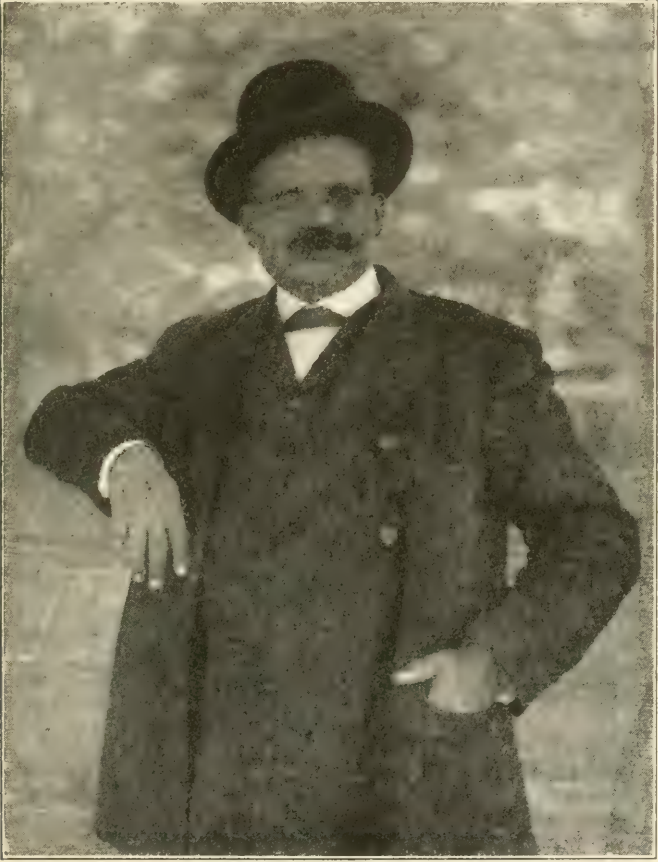
NATHAN LANE BLACK

PROF. NATHAN LANE BLACK was born in Hale county, Ala., midway between Greensboro and Uniontown, Aug. 5, 1870.

From the time he was old and large enough, he had to work in the corn and cotton fields. As far back as he can remember he had a hunger and thirst for knowledge. His parents, recently out of slavery and unlettered, could not help him. Seeing his white friends and playmates reading, writing and constantly learning, only made his hunger for knowledge the keener and more annoying, as he could not cope with them. This unquenchable desire to know, however, had the advantage of driving him, even at an early age, to a determination to secure an education.

His father, Henry Black, gave him his first book, "Webster's Blue Back Speller." This was the only book his father ever gave him. He learned the alphabet in less than a day, and began putting them together in words of two letters. No one taught him to read. He did that for himself. Having learned the words in his spelling, he began to associate them on the printed page, and, to the pleasant surprise of his teacher, was soon reading.

The years passed slowly as he helped with the drudgery of farm work till he was quite fourteen years old. One Fourth of July, his father refused him the liberty of joining his friends in the festivities of the occasion. Instead, he was sent to the field to plow cotton. While crossing a ditch, the old horse fell. The irate father, following a few paces behind, accused the boy of throwing the horse, which was unjust to the boy as it was not true. Nathan was treated to severe punishment. The father went to another part of the field and the boy left, never to return. Although fourteen, he had not been to school more than seven months. Making sure of his escape, he went to the State Normal at Marion, Ala. After two years he applied for license to teach in the rural schools of the State. He passed the ex-



NATHAN LANE BLACK.

amination, secured his license and began his career as a teacher. From this time forward, he taught, worked and went to school till he had more than completed the requirements of the Normal Department from which he was regularly graduated. Being a teacher at sixteen, he was known as the "boy teacher." His work compared favorably with that of his seniors both in point of age and experience.

Not having yet the education he wanted he went North and worked through to the A. B. and S. T. B. degrees from a University in the state of New York. It is interesting to note that such were his industry and economy that he brought away from college more money than he had when he entered. His manly disposition and courteous deportment kept him in the good graces of both the faculty and his fellow students, who were always ready to give him an opportunity to earn a dime or a dollar.

Dr. Black is not easily classified. He is a versatile man, forceful and energetic, an independent thinker, a fearless preacher and a capable educator. His advanced religious and educational ideals are frequently misunderstood, as a result of which he meets with vigorous antagonism. He is President of the South Georgia Industrial College at Waycross, a co-educational institution. The watchword of the school is the "training of the head, the heart and the hand." This advocacy of tripartite education places Dr. Black abreast of the modern educational leaders.

He was called to the ministry in 1892 and was ordained on December 2, 1906. His first pastorate was the Antioch Baptist Church which he served for two years. He accepted the call of the Eureka Baptist Church of Albany, Ga., and served that congregation for four years, teaching during the week at Moultrie.

With regard to the ministry, Dr. Black claims that the greatest single need of the race today is an intelligent thinking clergy. His ideal minister is one who preaches the gospel and then lives his own message. He does not believe the race is without this type of preacher, but thinks they are all too few. Next to the ministry, he places the women of the race, whose work of

training and redemption is no less sacred. He contends that the priests (the preachers) and the women have the destiny of the race in their hands. He touches a vital spot, when he says that no race is higher than its women and that the ideals of the women are set by the clergy. Such doctrine has not made Dr. Black popular, but he is content to labor in the truth and to wait.

He has an abiding love for little children and his patience is unfailing. In 1910, he went to Waycross and without any nucleus or any organization established the South Georgia Industrial College. Beginning practically in the woods, Dr. Black has acquired two squares of ground and erected a comfortable school building. He has surrounded himself with a faculty of five teachers. The work of the institution is of high character and prepares for teaching or for second year college.

Dr. Black is an able theologian and accomplished musician, teaching both vocal and instrumental. In politics, he is a Republican. He belongs to the Masons, Odd Fellows and Pythians.

SCOTT EDWARD J. WATSON

DR. SCOTT EDWARD JAMES WATSON, of Tallapoosa, is one of those hard-working, capable men of the race, whose kind is fortunately growing in numbers. He is a native of Mississippi, having been born at Stoneville in that State, March 15, 1867. His father, Albert Watson, although a slave, was a carpenter by trade. His mother's name was Amy.

As a boy, young Watson attended the public schools of Mississippi. He early aspired to a higher education, and, by dint of hard work and close economy, was able to enter Walden University at Nashville for his literary course. He was graduated from that institution with the degree of B. S. in 1892. When sufficiently advanced to secure a teacher's license, he began teaching school. His first school was at his home town, Stoneville, Miss. He made a record as a teacher of which he has no

cause to be ashamed. He taught during vacation time while taking his literary course and for several years after.

Having decided to enter the medical profession, he gave up teaching and matriculated at Meharry, graduating with the M. D. degree in 1909. After entering upon his medical course, his vacations were spent in the Pullman service which took him to every part of America and gave him valuable experience in many ways.

Completing the course in 1909, he practiced for a short time with Dr. Fulton in Mississippi, but a little later located at Tallapoosa, where he has since resided. He has built up a good general practice.

Dr. Watson has entered into the life of the community and has made for himself and family a comfortable home and owns other property. He is considered the foremost colored citizen of Tallapoosa and commands the respect of both his white and colored neighbors.

He is a Republican, and before becoming so engrossed with his practice was rather active in his party. He is identified with the Masons, the Odd Fellows, the I. B. O., and the Court of Calanthe, for all of which organizations he is local examiner. He is also Deputy for the Odd Fellows.

On September 5, 1890, Dr. Watson was married to Miss Amanda V. Smith, a daughter of Dolphus and Frances Smith. They have one son, Van A. O. Watson, a sketch of whom appears in this volume.

Dr. Watson is much interested in the progress of his people and from his observation believes the greatest need of the race in Georgia today is co-operation. He is a member of the A. M. E. Church in which he is a steward.

CHARLES THOMAS WALKER

IN 1773 there was brought from Virginia to Burke county, Ga., the first of a family of Negroes who as slaves were noted for their fidelity and piety, and who with the fuller opportunities which came with Emancipation in 1865, has developed an unusual number of strong men, especially in religious and educational work. Conspicuous even among these, as one who stands out not only as one of three or four of the greatest men of his race, and acknowledged to be the greatest preacher his race has ever produced, but who is also entitled to rank among the really large men of his country and of his generation, is Rev. Charles Thomas Walker, D. D., LL. D., of Augusta. He is fourth in descent from the original immigrant to Georgia from Virginia.

The family history is interesting, and the reader is referred to the "Life of Charles T. Walker," by Prof. S. X. Floyd, of Augusta. The keynote of his life will be found in that fidelity and piety to which we have already referred, combined with superior ability, a loving nature and the absence of self-consciousness and egotism. Two of his uncles, the Reverends Joseph T. and Nathan Walker, and numerous cousins and other relatives, have rendered or are rendering valiant service as ministers, citizens and educators. The old Franklin Covenant Baptist Church, in connection with which the family has figured so largely, is located in Richmond county, about five miles from Hephzibah, and not far from the Burke county line. It was organized in 1848; and in 1852 or 1853, though its membership was made up of slaves, they raised the necessary funds and purchased the freedom of the pastor, Rev. Joseph T. Walker, in order that he might devote himself entirely to the work of his church and to preaching the Gospel in Richmond and adjacent counties. Rev. Nathan Walker, a licensed preacher, was ordained after the war, and in 1866 succeeded his brother in the pastorate. Dr. C. T. Walker's father, Thomas Walker, was his master's coachman and a deacon in this church. He died of

pneumonia on February 3, 1858, two days before Charles was born, on February 5th, the youngest of a family of five brothers and six sisters. Charles' mother, Hannah Walker, survived her husband only eight years. In his book "Under the Stars and Bars," Hon. Walter A. Clark, a Confederate veteran of Augusta and a nephew of Colonel A. C. Walker, pays her a most beautiful and eloquent tribute as one of the most ideal among a fine type of colored women of the old days.

Coming of such parentage and from such surroundings, a life characterized by goodness and benevolence seems such as one would expect; and yet Charles did not lack the discipline of great hardships; and when we consider these, and the fact that he was born a slave and fatherless, and that about a year after the coming of freedom he was at the age of eight, left completely orphaned by the death of his mother, his extraordinary success and the place he has attained among the great men of his generation, elicit both our wonder and admiration.

As a farm hand, the boy lived about among his relatives, spending most of the time with his older brother, Peter, and his uncle Nathan. It was while with the latter, in 1873, that on the first Sunday in July he was by this uncle baptized into the fellowship of the Franklin Covenant Baptist Church, being then fifteen years of age. He soon felt the call to the ministry, but felt that the call to that sacred and important work carried with it a call to careful and thorough preparation, and that an education must be obtained. His mother had taught him the alphabet and to read the Bible, especially the fourteenth chapter of St. John. He still has his mother's Bible and esteems it a priceless treasure. Beyond the instruction given him by his mother, the only schooling he had had was two terms of five months each, under Misses Hattie Dow and Hattie Foote, respectively, Northern ladies employed by the Freedmen's Bureau. In 1874 he went to Augusta and entered the Augusta Institute, a school specially designed for colored preachers, founded and presided over by the late Rev. Joseph T. Robert, D.D., LL.D., a former slaveholder of South Carolina. This is the school that was in 1879 moved to Atlanta and became Atlanta Baptist Seminary, the name being later changed in turn to Atlanta Baptist Col-

lege and Morehouse College, which last name it now bears. He had reached Augusta with just six dollars, and rented a room in a private family for which he paid two dollars per month, doing his own washing and cooking, twice a week, on Wednesdays and Saturdays. Of course, his money did not go very far, and when it was exhausted he saw nothing to do but gather up his little bundle and leave school, intending to walk back to the country and find work to enable him to re-enter later. Some of his student friends learning of this remonstrated with him, gave him a small sum of money and urged him to be patient a few days longer. One of them, the late Rev. E. K. Love, D.D., went so far as to agree to provide for him till other arrangements could be made. Dr. Robert learned of the situation, and through three friends in Dayton, Ohio, Messrs. G. N. Bierce, A. B. Solomon and E. B. Crawford, secured the assistance that enabled young Walker to continue his studies, which he did till the course was completed five years later. When Mr. Bierce met him in New York some years afterward, he stated with much gratification, that the investment had yielded him the largest returns of any he had ever made. No diplomas were given by that institution until 1884; but in that year the trustees voted that a list of nearly fifty young men, including the name of Dr. Walker, were entitled to rank as graduates.

In September, 1876, two years after entering Augusta Institute, young Walker was licensed to preach, and on the first Sunday in May, 1877, was ordained to the full work of the Gospel ministry, being then nineteen years of age. On October 1st of that year he was called to the pastorate of his old home church, the Franklin Covenant, and assumed the duties of that office on the first of the following January, 1878. His earnestness and ability attracted immediate and favorable attention in and around Augusta, and he became noted from the start. By the time he had reached his twenty-first birthday, while still retaining his connection with the Franklin Covenant Church, the following had also been added to his list: Thankful Baptist, Waynesboro; McKinnie's Branch, in Burke county; and Mount Olive, in the suburbs of Augusta. Finding it impossible, however, to give thorough pastoral attention to so many churches,

he resigned all these early in 1880 to accept a call to the First Baptist Church of LaGrange. In the meantime, however, during the Summer months of 1876 to 1879 he had taught school in the Franklin Covenant church; and in 1879, on June 19th, he was married to Miss Violet Q. Franklin, of Hephzibah.

His field at LaGrange being more concentrated was for that reason more satisfactory, and his work there was highly successful, his reputation continuing to grow apace. He also established there a school for Baptists, and was instrumental in having a large frame building erected. This became the LaGrange Academy. While in that city he also studied law for two years under Judge Walker.

The rest of his career we must necessarily sketch hastily, omitting much that is important; for like St. Paul he has been "in labors abundant," and his triumphs have been many. In 1883 he accepted a call to the Central Baptist Church of Augusta, a large church that had become torn by dissensions, with the hope of reconciling the contending factions. While he was partially successful, the factions had become so embittered, that it was finally decided that it was best to sell the church property, divide the funds between the factions and start anew; so with two thousand dollars from the proceeds of the sale and three hundred and ten members, he organized the Beulah Baptist Church on August 21, 1885. Two days later at the suggestion of the pastor, the name was changed to the Tabernacle Baptist Church. With the exception of an interval with the Mount Olivet Baptist Church of New York City, his pastoral connection with the Tabernacle Church at Augusta has continued to this time. Perhaps no church was ever more devoted to its pastor, and his work there has been successful throughout. They now worship in the biggest Negro church in the world with a membership of nearly two thousand. Dr. Walker preaches constantly to large and appreciative congregations. During the tourist season, Dr. Walker frequently speaks to large numbers of distinguished Americans who attend his church. Mr. Jno. D. Rockefeller is a personal friend.

It was in 1899 that he accepted the call to the Mount Olivet Church in New York, under conditions very similar to those

under which he had returned from LaGrange to Augusta. His work in New York was successful in a high degree, and he endeared himself not only to his flock and to the members of his own race in that city, but to a large number of the leading white men as well, who with great reluctance gave him up, when, in 1901, he decided to return to his old flock at Augusta. No less an authority than Dr. Robt. S. McArthur, then and for many years pastor of the Calvary Baptist Church, and now head of the Missionary Baptist organization of the world, declared that "Dr. Walker's ministry in New York has been remarkable for pulpit power and for practical results;" and also that "There is probably no other Negro in the United States, and perhaps no other in the world, who is a better subject for a biography than Charles T. Walker;" and again "Dr. Walker is the ablest Negro preacher and pastor in the United States." While in that city he undertook and effected the first successful organization of the Colored Branch of the Y. M. C. A. in New York's history.

Dr. Walker's successful lecture tours and evangelistic campaigns, his connection with the Augusta Sentinel established in 1884, his trip through Europe and the Holy Land in 1891, his successful conduct of the colored people's exposition at Augusta in 1893, his appointment in 1898 by President McKinley as Chaplain of the Ninth Immunes, United States Volunteers, and service with that regiment in Cuba, his election at Atlanta in 1899 as one of the vice-presidents of the International Sunday School Convention, his wide interest and influence in matters affecting the general public welfare as well as the welfare of his own race, his loyalty to his race, his cordial friendship for the white people of the South as well as of the North, and the esteem in which he is held by them,—all these we must pass with only this brief mention.

We have already mentioned his marriage. Of the four children born to him and Mrs. Walker, all died early except one son, Jonathan.

In appearance, Dr. Walker is not prepossessing, apart from his characteristic expression of benevolence. He is a full-blooded Negro, quite dark, though not of the blackest. He is slightly un-

der medium height, with shoulders a little stooped, and weighs about a hundred and sixty pounds. His voice is good, with sufficient carrying power to make himself heard by a large audience without apparent effort. His manner is simple, devoid of ostentation or self-conscious egotism, but not without poise and becoming dignity. He makes no difference in his treatment of high and low, rich and poor, and is beloved of all alike. His deeds of practical helpfulness and kindly ministration are without number, and are such as flow spontaneously from a life of love and devotion to God and man. In the pulpit, he fully realizes that he is commissioned to bring a message of salvation to a lost and dying world, and preaches accordingly, having made careful preparation beforehand.

